HAROLD M. LAMBERT

ADULT LEADER

A Journal of Christian Education and Church Work

Vol. XIV FEBRUARY, 1938 No. 2

THE AMERICAN BAPTIST PUBLICATION SOCIETY

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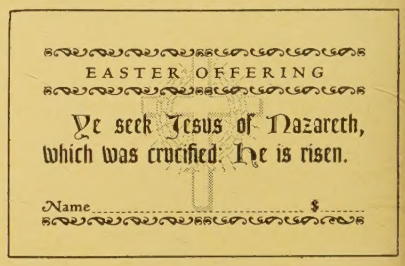

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ADULT LEADER

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Editor of ADULT LEADER

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Some Writers

IN THIS NUMBER

ILBOUR E. SAUNDERS, though a comparatively young man, has already had a dished career as a religious and educational r. He was pastor of the First Baptist Church, ay, N. J.; of the Marcy Avenue Church of klyn, New York, and executive secretary of Federation of Churches of Rochester, N. Y. 1935 he has been head master of the famous e School, Hightstown, N. J. Doctor Saunders graduate of Brown University and Union logical Seminary, and pursued post-graduate es at Columbia and Cambridge universities.

B. MACODRUM is minister of Saint James Presbyterian Church, Forest, On- He studied at Dalhousie University and real Presbyterian College. He is a member ne General Assembly Board of Sabbath ols and Young People's Societies, and has en many articles on religious work for us Canadian and American periodicals.

ARENCE EDWIN FLYNN'S verse has requently appeared in ADULT LEADER and the Publication Society's periodicals. He is a er of clear, chaste versification, and his y is always religious in the best sense of term. Doctor Flynn was born and educated diana, and was pastor of several Methodist hes in that state as well as on the Pacific before coming to his present charge.

●

NEXT MONTH

IE second in the series on the layman in the ork of the church, and especially in religious tion, will be entitled "Training Laymen to ne Work of the Church," and will be by nas Sherwood Roy, pastor of the First Bap- Church of Worcester, Mass. Now that the tion of the whole world is centered upon , another timely article will be "The Chris- Movement in China," by Chester S. Miao, tive secretary of the National Committee for tian Religious Education in China. Still an- significant article in the March issue will be en a Man Is Reached," by O. G. Herbrecht, es Moines, Iowa. Mr. Herbrecht is director ung people's work for the Iowa Council of tian Education. He is a religious educa- list of distinction and has been a frequent ibutor to these columns.

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Editorial

The February President

THE HOMAGE THAT YEARLY in this second month we pay the memory of our first President cannot but react beneficently upon our national life. Washington was a man of affairs, a soldier and statesman; the blessings he won for the commonwealth are largely associated with its outward, material aspects. We have every reason, however, to regard him as also a hero of the spiritual. There are many big things that we may say of Washington; and this among them: he was sincerely religious, and a Christian.

Integer Vitæ

THE ONE WORD that best denominates both Washington and Lincoln is "honesty." If the hatchet and cherry-tree anecdote is fictitious, it is significant that such a story had to be devised to explain Washington's boyhood. A French man of letters, looking at one of the Stuart portraits in the Academy of Fine Arts in Philadelphia, exclaimed, "I'd lend my money and my life to that face." Truthfulness goes a long way in manly character, in morality, in religion, and especially in the Christian religion—according to its Founder.

Patriotism in Practice

IT WOULD BE a twice-told story to indicate all the ways in which Washington's honesty expressed itself. How true he was to his country, better than battlefields and the long suffering of the war years, the happening at Newburg in 1783 tells us. The conflict was ended and independence won, but anarchy reigned in the colonies. His dissatisfied officers wanted to make Washington king. With mingled sadness and indignation he asked them how they could so have mistaken his character as to think that he would let his hair prematurely whiten in a great cause and then basely betray it. That sounds refreshing now when in many countries men are ruthlessly swinging themselves up into despotic power. Granted that Washington was an aristocrat; but he never forswore democracy. "Ruler, who sought no lordly place!"

Domestic Virtue

YEARS AGO on the walls of many American homes there hung pictures—and apologies for pictures—of the family scene at Mount Vernon. They beamed down domestic purity and truthfulness. It is a pity that those pictures have gone to the discard. They are needed now when our divorce-courts are crowded and the seventh commandment is having such ha sledding. Or his business honesty. In a day wh most people—and their government—are spendi more than they have, or will ever have, it is refres ing to read that once he denied himself some valuab land, adjoining Mount Vernon, that was for sale b cause he lacked the funds for cash payment. Wh he was a planter and shipped produce to the We Indies, his shipments would never be weighed at eith end. Our government has no more precious Was ington relic than that account-book, in his own han writing, in which every expense item of the war is s down and explained. An honest man is still one God's noblest works!

An Exceptionally Good Man

WHILE MOST AMERICANS hotly resent the effor that have here and there been made to debunk Was ington, it is gratuitous to canonize him. He was n saint; he must have had his faults. But no life i American history has stood the test of time so well a his. He was, taken all in all, an exceptionally goo man; he had fewer faults and failings than most me "Concerning the dead only good"—especially wh there is so much good to be said.

A Godly Man

THE HIGHEST INTEGRITY consists in being true God. That is what we mean by godliness. And i Washington's case it embraced essential Christianit He believed in Christ; he worshiped God in Chri and in the Christian mode; he followed Christ sacrificial service to his fellow men. We pity son nations because their Washingtons have been men sinful life. It is the glory of Christian America th her first man—"in peace, and war, and the hearts his countrymen"—not only has a "snow-white name but has left a generous record and tradition of reli iousness. That there is a church down in Virgin that he built, and another in which he held offic that so many churches here and there where camped or temporarily resided can show visitors "Washington pew"; that he sometimes officiated a lay minister; that he would never receive or pay social visit on the Lord's Day; and above all, that h associates used to find him alone off in the woods pra ing—it encourages the Christian people of America believe that the spirit of Washington will help pr serve our country—and his—true to Christ a Christ's righteousness.

Protestantism's Present Neglect of Lay Leadership[1]

By Wilbour Eddy Saunders, M. A., D. D., Hightstown, New Jersey

WHEN asked to contribute to ADULT LEADER an article on subject it seemed to me that I little or nothing of value to say ut it. Then I remembered that d had unusual opportunities for ervation and " reactions " in this ect; as a pastor, as secretary a city interdenominational rch organization, and now as a member of a local church, try- to be the kind of layman that I d to want to have when I was a tor.

Our topic would seem to imply e conditions. The first of these hat the Protestant church at sent is not adequately using the lership potential in its laity. second lies in the use of the d " Protestantism," and would ly that the aforesaid condition especially noticeable in Prot- ntism. And, finally, the word resent " indicates that there is e contrast in this regard be- en today and the yesterdays.

No one of these implications re- es a supporting argument. The ius of Protestantism is that m the beginning it has been a movement. The Roman Cath- Church may make a sharp dis- tion between the priest and the mmunicant, but Protestantism claims the equality of all before d. No intermediaries are neces- y in worship and communion. gospel of Christ is something every man can understand and ctise. The church is the body all believers. It has no hier- hy. It is a community where h in Christ is the possession of h and all. Therefore the suc- s or failure of the Prot- nt church depends on the ent to which its laity is in- ned, eager and active.

Few will claim that the aver- layman is today as well in- ned theologically as the rage layman of former years. Modern existence is so extremely busy that interest in theology has largely been squeezed out of the mental life of the aver- age church member. During my course of study in an English uni- versity I attended the lectures of a theologian and philosopher who has produced one of the great religious books of our generation. The book is not easy reading, though ex- tremely rewarding. It is not the sort of book that one might take up for a few moments' relaxation. Its depth requires concentrated attention. I was amazed to hear that this book before its publication was preached, chapter by chapter to the small congregation of one of the rural churches of Scotland. The author stated that so well in- formed were his hearers that when a sermon suggested any change of opinion from the traditional in theology it was necessary for him to call at each home in his congre- gation and to argue out the matter.

As for the Bible, very few will contradict me when I say that it is not read as it once was. This is not because people in general have less respect for the Book or less sense of its value. It is mostly be- cause of the pace of life, which causes an enormous preoccupation; and the omission of Bible-reading is not purposeful, but in most cases merely a postponement. The busy- ness of modern life means that by and large most of our people are not theologically minded, though they are intensely interested in the implications of religion, especially when it affects their business.

We have only to look at our churches to realize that we are using but a minute percentage of the power inherent in our laity. Evils which continue to be a part of the community and national life could promptly be swept out of ex- istence if the energy of the church members of America was har- nessed to the task. Conditions such as poverty, preventable disease and crime are obviously contrary to the will of God as expressed in Christ. These things are not inherent in human life; not one of them but has a practical remedy—or remedies— which, if it did not make it dis- appear at once, would at least reduce it far beyond its present condition as a curse on humanity's happiness. Residual in the laity of the Protestant church of America is sufficient dynamic to remedy the situation. Yet the dynamo is not generating the necessary power —and we go on with conditions preventable, deplorable, and con- trary to the life of the Kingdom.

Perhaps our primary mistake is that we have placed too great a gap in our thinking between the or- dained minister and the layman. It is essential that Protestantism should have a ministry that can give the necessary leadership. Movements to safeguard the stand- ard of training and the spiritual integrity of our clergy are worthy of the support of every layman. The mistake has not been in de- manding too much of the ministry, but in not demanding enough of the ordinary church member. We have been satisfied to bring persons just over the threshold of the Christian life—and, if we are honest with ourselves, must admit that we have made this threshold very low. The men and women who have moved in the world with power for Christ have been those for whom the Christian life was a consuming passion, making all other parts of life incidental. We have quite properly insisted that this should be true in the

[1] The first of a series of articles on the status of the layman in present-day church life, especially in religious education.

case of our ministers. We should be equally insistent in the case of our laity. Protestantism has basically held one qualification as essential for its ministry. This qualification has been of the heart. There have been and are churches that set aside a ministry distinguished from the ordinary folk of the world by the way in which it dresses and by the areas of life in which it feels that it must refrain from participation. This has never been our standard in the Baptist church. We have felt that our ministers should dress like other people, and that anything that was wrong for the minister was wrong also for his parishioners. A corollary to this position is that anything which is wrong for the minister is also wrong for his church members—and at this point our practice has been inconsistent with our theory. We shall not use for Christ the full strength of our laity until our demands upon them are as insistent in terms of Christian living and Christian enthusiasm as they are upon ministry.

My observation has led me to feel that we have failed rather dismally to give our laity the experience they should have in worship. Men prove by their activities in fraternal organizations—of a semireligious character—that they enjoy ceremony when they are active participants in it. Any Protestant minister may well study the men of his church who are enthusiasts for the fraternal organizations in which they have leadership. These men show by their behavior that they enjoy ritual. They wear uniforms and recite passages of Scripture. They memorize homilies and declaim them. Some of these men also attend church. The opinion of many pastors, however, is that the men who are most active in the semireligious fraternal organizations are difficult to interest in church worship and work. Their attendance is spasmodic. Perhaps the reason is that in most church services they play almost entirely the rôle of the sponge, or the spectator. They are invited to be passive recipients. This is not inherent in the service, since the sincere man can be a participant in every public prayer, no matter who utters the words. It still is true that the meaningfulness of public worship is largely in terms of the expenditure of spiritual energy on the part of the man in the pew, rather than in the eloquence or inspiring quality of the words which he hears. A year or two ago the rector of one of New York's churches suggested a moratorium on preaching. The response of ministers generally was one of indignation; but the reaction of laymen was that there was at least "something in what he said." At base, the psychological soundness of our church worship will depend not upon people's receiving something, but upon their doing something. The problem cannot be solved artificially. It is not enough to have occasional services in which laymen are invited to perform functions ordinarily those of the minister. Some way must be provided by which our entire church congregation may enter upon the spiritual adventure of the worship of God. At its worst, our Protestant service may degenerate into the reading of the Scripture by the minister—to which the layman does not listen—the singing of hymns where the words receive no atte tion—a period of prayer—when t minds are elsewhere—and a se mon—attention to which is electiv

Evangelism is the function of t layman. In our generation efficiency rises or falls accordi to the measure of its practice enthusiastic individuals. Evange ism by public meeting has by means disappeared, but there is doubt that many causes ha lessened its efficacy. Even a Mood would find that the distractio now allowed on a Sunday night- such as motion-pictures—and t steady round of secular amus ments on week-day evenings wou prove a deterrent to the gatherin together of such crowds as came hear him at the height of his powe The movement for personal eva gelism by laymen has not bee overwhelmingly successful durin the last few years. There are man church leaders who realize that t individual approach is the on practical one, and who specialize organizing churches, communitie and even large cities for concen trated drives in personal evange ism. The trouble with this meth is that it attempts to combine tw things which with difficulty go t gether—the method of a ma movement and the approach of th which is so personal that it cann be made mechanical nor directed score-sheets. Its failure—where has been a failure—goes ba largely to that of which I ha written in a preceding paragrap namely, that the standard of Chri tian enthusiasm in the laity has n been high enough to provide a bas for a group movement. There little use in sending out men evangelize who themselves are n evangelized; though we may ta heart in the fact that one of t valuable by-products of lay pe sonal evangelism has been the spi itual growth of those who ha realized that sincerity demanded change in themselves before th could urge others to give their liv to Christ.

Perhaps the greatest weakness present Protestantism, in its de ing with its laity, is in the po

HANDICAPS

By Clarence Edwin Flynn

For every hill you have to climb,
For every wall you have to scale,
For every burden in your time,
For every stinging of the gale,
For every problem you must meet,
For every hour that seems too long,
For every mile that drags your feet,
Be thankful. They will make you strong.

For every peril you must face,
For every dark and baffled hour,
For every word that tries your grace,
For every task that tries your power,
For every tear, for every care,
For every tossing of the wave,
For every load Love bids you bear,
Be thankful. They will make you brave.

dling of the relationship of re-
nsibility and leadership. In our
tist churches ultimate authority
in the congregation, and is
ally exercised by them through
resentatives upon an official
rd. Such boards are called
n to make decisions for the
rch, for the Association and for
denomination. A great many
es the *only* function of such
rds is to make decisions, and
r personnel has very little prac-
l connection with the work.

here can be no deep under-
ding of problems except by
al wrestling with them. No
who has had charge of the ad-
istration of any institution has
ed to discover this truth. As
dmaster of a school, I know that
only members of my faculty
sympathetically understand the
ool are those who have some
in its administration. For this
on, as rapidly as possible I am
ng to give each faculty member
hance to have a real part in
nning the school." In some
s the change in the attitude of
ulty members through this ex-
ence has been startling. The
c trouble was with the admin-
tion which did not give them
ance to experience its problems.
minister is in a peculiar
mma. His only authority is
of the leadership of his per-
lity. Efficiency demands that
sions be made by those with an
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leadership be followed without
stion, he must expect that even-
y interest will decline, that
e passive cooperation is the
t he can hope for. If he wants
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non-resistance to his plans,
he may glory in an unchal-
ed leadership. If he wishes to
ess the power inherent in his
, he must devise means of
ng people to do the actual
k, while he concentrates his
rts upon educating them for
work.

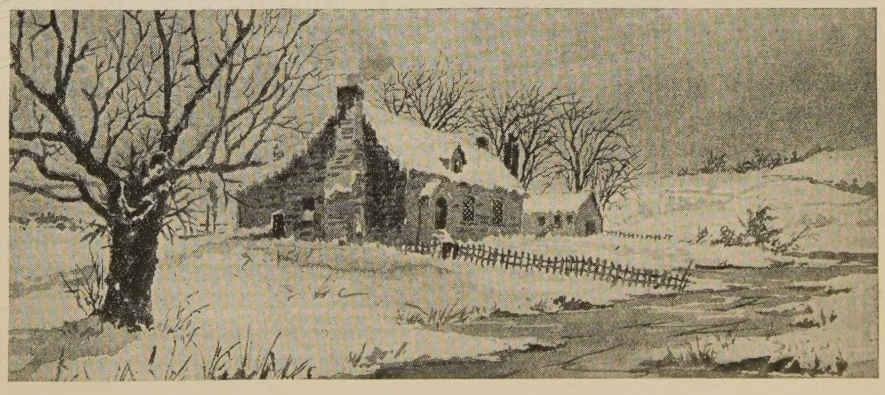
ur laymen can bring to the
ch an invaluable richness of
rience. The Protestant church has not had a remarkable success in its united strategy in meeting the problems produced by the growth of urban life in the last half century. Less than fifty years ago, four people out of five in our country lived in rural communities and only one out of five in cities. During the past half century our country has become urban. We have arrived at the place where more than fifty percent of our citizens live in cities. The development of the great centers of population and metropolitan areas calls for a new strategy in the church. Protestantism can and should use all the astuteness that business men have brought to bear upon their business ventures. Now very few, if any, businesses are conducted in the same way that they were fifty years ago. The essential message of the Christian church remains exactly what it was. It must so remain, if Christ is "the same yesterday, and today, and for ever." But the Protestant church must adapt itself to modern conditions. Every city is dying at its center. Our laity know this and take it into account in guiding industry and business, in the management of real estate, and in the secular parts of community life. Protestantism has never been willing to shape its course to meet the forces dominant in the development of modern cities. In this regard, the Roman Catholic Church has far out-distanced us; as the history of both confessions will show, in any large town. Protestants have many devoted laymen who know what is going on in the development of the modern city, who are carefully guiding business ventures in meeting these developments. The Protestant church should use their knowledge, in order that our financial and spiritual resources may be saved for the best use, for Christ.

In closing let me quote Roger Babson: "With the forces of evil backed by men and money systematically organized to destroy, we must back with men and money all campaigns for Christian education."

WHAT ABOUT THE LIQUOR TRAFFIC?

What are the Christian people going to do about the liquor situation? Are they going to sit idly by and watch it consume the land? So far no plan has been set forward nor any aggressive program started to stop the advances of the liquor industry. We have means of stopping contagious diseases, and make use of those means as soon as there is an outbreak. We have compulsory vaccination of school-children. At the same time we allow the liquor traffic to ride unbridled through every community, contaminating whomsoever it will. Someone has said, "Oh, he takes a drink now and then," to which he added, "And usually he drinks more now than then."

How true it is. Only two groups of people should be interested in a continuance of the liquor business. They are the saloon-keeper and the undertaker. Both reap profits from liquor. All other groups lose on liquor. It is a disgrace to our country. It will always be so until we stamp it out and keep it out. It is time to start putting it out.—*The Baptist New Mexican.*



Putting People Before Profit

By John Snape, D. D., Los Angeles, California

MEASURING A MAN'S WORTH

ELLIS PARKER BUTLER died four months ago at Housatonic, Mass. He was a whimsical humorist, like Mark Twain, Bill Nye and Will Rogers. He became president of the Authors League of America. He convulsed the nation with his whimsical story *Pigs Is Pigs,* an account of the problem of a railroad-company agent who sought to collect transportation rates on a shipment of guinea-pigs. The consignee refused to pay, and in the red-tape squabble that followed the guinea-pigs multiplied into thousands and swamped railroad-warehouses. This story made Butler famous and for twenty years has brought laugh after laugh to the faces of the American people. *Pigs Is Pigs* has even served as a sermon topic. It might be used as a substitute topic for the fourth lesson of this month, "Putting People Before Profit."

In a trip to Palestine we sailed seven miles on the Sea of Galilee, from modern Tiberias to ancient Capernaum. Capernaum is in ruins, and nothing but a recently discovered synagogue there reminds us of the once proud city of a hundred thousand inhabitants.

The castle of Herod Antipas was built just above Tiberias. Its ruins may still be seen. Here Herod lived, and here it was, in this castle, that the daughter of Herodias danced. The tomb of the great Jewish philosopher Moses ben Maimon (Maimonides) can also be seen near here, up the side of the mountain. Tiberias is six hundred and eighty-two feet below sea-level, yet it is cool even in August.

As we rowed past Bethsaida my guide indicated the place where Jesus probably walked on the sea to meet the hard-rowing disciples; and the place where the miracle of the Gerasene demoniac occurred, when the herd of two thousand swine rushed down the steep and were drowned.

The country of the Gerasenes was on the southeastern side of the Sea of Galilee. At one point the shore rises steeply up from the sea, and the overhanging hill contains many ancient tombs cut in the limestone rock.

Here Jesus met the demoniac. Matthew says there were two, but Mark and Luke mention only one. Perhaps Mark means the one who was the more prominent and more fierce. Matthew, speaking of the two, says they "were exceedingly fierce so that no man might pass that way." Mark describes his man as possessed of extraordinary physical strength, so that all efforts to restrain or bind him were ineffectual.

Jesus liked difficult cases. He once said to a man with a withered hand, "Stretch forth thy hand," knowing all the time that the poor man couldn't do it. But what the man could not do he did; for the Jesus who gives commands gives power. The man stretched forth his hand—but not his withered hand. The hand was healed at the moment of the stretching.

The demoniac was in a bad way. In his paroxysms of passion he would cut himself with stones and startle the stillness of the midnight with his wild shrieks. He was the terror of the neighborhood. We do not know how much he knew about Jesus, but we are aware of how much he knew about himself. He knew enough about Jesus to worship him; he saw him afar off, he "ran and worshiped him"!

He had faith in the power of Jesus. Jesus addressed the unclean spirit within the man, saying, "Come forth, thou unclean spirit!" Demons love company, and when they besought him, saying, "Send us into the swine," he gave them leave. When Jesus asked the man his name, he identified himself with the others, saying, "Legion; for we are many."

Jesus did not judge the man, but only the unclean spirit within the man. He did not send the unclea spirits into the herd of swine, b he did permit them to go; just a he permits evil men freedom c action in the things of the spiri and exhibits the superiority of th individual over tangible things.

The destruction of these swi has been framed into a charg against Jesus, for men say that h had no right thus to destroy othe people's property. Those Gerasene were law-breakers. They were en gaged in an unlawful busines Swine were forbidden among Jew

Luther moralizes, in his blu fashion: "The mass of men woul gladly hold to the gospel if it di not touch their kitchen and incom If Jesus gives them good thing they can very well endure him; b when he inflicts damage, as her they say: 'Begone, Jesus!'"

But "pigs is pigs," and they di not want a Saviour who saved me at the cost of pigs. They feared prophet with so much power. did not matter to them that th former demoniac was now "clothe and in his right mind"; or that would cost less to keep a man the ways of civilization than in tomb.

Philemon lived at Colosse an Onesimus was his slave. The sla had escaped his master, first, pro ably, robbing him. He had foun his way to Christ through Paul th missionary. One cannot weigh man's value to himself, to socie and to God in the scales of com mercialism. If the slave was wort as a slave, two thousand dollars Philemon before he ran awa when he returned he was wor two thousand dollars—plus reli ion. He had become inestimab under the grace of God. A ma can never become good by being little better; he must be better b being good. He cannot patch t the old life—he must give it u He cannot turn over a new leaf he must turn himself over to Go He must forever be unprofitab while he remains unconverted.

Christianity in Europe at the Cross-Road[1]

By Prof. Adolf Keller

General Secretary, European Central Office for Inter-Church Aid, Geneva, Switzerland

T a cross-road we have to halt, consider the right direction, choose which way to go. It ls a moment of reflection be- en an uncertainty and a decis- This is now the situation of ious Europe—at least on the tinent. The life of European rches may have been, hitherto, urch idyl, which did not ask for sions, but was a development ancient thoughts and habits. s church idyl is over. A new unknown power penetrated this church peace like a thief the night. Church life can, efore, no more consist simply in conservation of ancient habits, he cultivating of a religious and cational tradition, in the quiet ly of theological problems; it become a struggle for life and th, a series of decisions which st be daily renewed.

nsecurity in every field is quite characteristic for the present gious situation as for the politi- and economic world. Nobody uite certain at the present mo- nt what road to choose, and in at direction the spirit of God is ling us.

The Three Perils

The Christian church is menaced ay with three perils. The first minor one is the menace of a v poverty; which is not simply nancial problem, but a problem faith. The churches, especially Eastern Europe, have not simply deal with a shaken economic ucture. The new poverty means many of them that students not be recruited for the min- y; that the religious schools can dly be maintained—as is the e in certain parts of Roumania l Germany; that religious ritable works must be closed, greatly reduced; that hundreds of pastors' families are passing through utmost distress. It is a catastrophe in Transylvania or Poland to buy a pair of shoes!

The second peril is the modern revolutionary state, with its totalitarian claim and its secularistic philosophy. This totalitarian claim of the modern state is not satisfied with acquiring power and giving laws. It claims the whole man, the whole people, in its outward and inner existence, in its working, thinking and feeling. This modern totalitarian state has a philosophy, and imitates in a kind of mimicry the life forces and symbols of the church. It has its prophets and its messiahs. It has creed and a ritual, symbols and dogmas—and eschatology, a last judgment and the universalism of a mission. It educates the young generation according to a new life ideal and a national philosophy. It organizes the consciences, claims obedience and faith.

The third peril is modern secularism and a Christian humanism which founds religion, not on the revelation in Jesus Christ, but on our natural religious experience, on the mystical gift of our own soul, on the orders of the creation, as seen in the voice of blood or race, and in the natural impulse which is driving a nation toward a new rebirth. The church feels today that the God of the blood, of mystical experience, or the spirit of destiny, is not the same God as the Father of Jesus Christ.

The Struggle of Life and Death

Confronted with these three perils, the church is challenged to a struggle for existence. There has hardly been a time in Christian history which reminded us so strongly of what Saint Paul was saying when he told the Christian flock that they will have to struggle, not only with flesh and blood, but "with principalities and powers." These three perils are menacing not only the exterior organization and financial structure but the very faith of the Christian church. Christian activity is blocked in many countries by the extreme poverty which compels churches and societies to limit Christian activity to a minimum. And yet the churches remember that Christ was himself poor, that he had no place to lay his head.

How do the churches react in the midst of the peril which the modern totalitarian state means to their life and liberty? In Russia not much reaction is possible. The church there answers by silence, martyrdom—and a deepening of her spiritual life. But in other parts in Europe the church has taken up the struggle. She has no other weapon than Christian thinking, her Christian message, the Christian faith. The church is answering the totalitarian manifestation of the state by a rethinking of the church. Protestantism has discovered and developed hitherto the Christian personality, the independence of the Christian soul; today Protestantism seeks what the church is. Only a church that is conscious of herself, of her heritage and of her task is fit to oppose her spiritual power to the secular power of the world. Only if she has a vision of faith is she able to see, like Elijah, the heavenly and invisible cavalry that protects the walls of Zion.

The birth of the modern totalitarian state is therefore answered by a rebirth of the church. The time of the Christian individualistic idyl is passed. A new era of the church begins today for the evangelical world. Only when the church knows what she is according to Jesus Christ will she be able to undertake a Christian thinking of the state, and to tell the state what are its functions and limits according to divine law.

[1] An article on the interdenominational emphasis for 1937-1938, "Christ in the Life of the World," supplied by the International Council of Religious Education.

Humanism, Secularism

How shall the church defend herself against the less spectacular influences of a new humanism and secularism, which is penetrating into its life, by all its pores? It is all the more dangerous as the poison is already circulating in the veins of organized Christianity. Such humanism and secularism has its root in the justified desire of the church to act upon the world. No church can accept being shut up in the sacristy. She sees as one of her tasks the transformation of the world. But this leads to a dangerous synthesis between church and world. The church reacts today against this temptation to influence the world from within by becoming an element of this world with a reconsideration of what the original message of the church is. It is not in the first line the moralism of the quiet, bourgeois life of a capitalistic society; nor is it a social program, nor a political ideal. The essence of the message is a transcendent announcement of God's presence through Jesus Christ, of his judgment and grace, and its expression in the forgiving of sin—a mighty challenge to give to God what belongs to him. All the remnant activity of the church is the fruit of this revealing message, which does not come out of the religious, natural consciousness of man, but out of the divine revelation in Jesus Christ. While the nineteenth century was strongly influenced by the desire of a combination or cooperation between the church and the world, the present moment leads the church back to the insight that she is a stranger in this world, that she announces a strange and impossible message, that the followers of Christ are not a highly moralized society, mostly interested in moral and social welfare, but is a group of sinners saved through faith in Jesus Christ.

The churches are learning again that salvation does not depend on human effort, but on God's grace—which we never deserve. The churches do not find this message of sovereign grace in a general religious experience, or in speculative thinking, but solely in the Bible as the Word of God.

The Rediscovery of Bible Truths

One of the characteristics of our present religious situation is certainly a new effort to understand the Bible as God's word; to take it as a personal and social message of our time and for all times; to see in it an interpretation of time in the light of eternity. It is a striking fact that the perils of our time, the whole aspect of a disintegrating world—even in the field of religion—have brought back to us certain elementary truths of the Bible which are driven home to us by the hammer of great events. The churches see again that the Bible is right when they explain the world not as a plastic element that can be molded by our hands and our will, but as a manifestation of demoniac rebelling forces against God. The old notion of demoniac powers with which we have to struggle has found a new interpretation in the horrors of war. The Christian world has again learned to understand in the gloomy and sinister light of present events that there may be a higher truth in the biblical message of a judgment on the world in its ending than in the optimistic doctrine of an evolution of the world into something better.

Being confronted with the thundering voices of revolution, the church learns again to listen to the soft, prophetic voice of the Bible, and to understand that our present task is not so much to make a greater effort of moral and social idealism than hitherto, but simply to listen to that voice of the Bible which confronts us with our misery, our sin, and God himself as both our Judge and Redeemer. Such listening is not a passive attitude, but a token of highest spiritual activity. Such listening is a first act of faith, which will surely be followed by action. But such action will not precede that obedient and reverent attitude in which we listen to the Word of God calling us out again, out of this world and into the presence of the living Christ, whom we had not hitherto acknowledged as our Lord and King. Repentance and belief in t gospel have therefore become t new and unavoidable appeal whi must be heard. The churches ha gone through tremendous disill sions within the last generatio That constructive idealism of whi the League of Nations was a shi ing symbol has reached its limi But, too, that optimistic and co structive Christian idealism whi believes in the efficiency of soci efforts such as prohibition and t peace movements has had to adm its inefficiency. What remains? new faith in God's action throu Jesus Christ. Christ alone is o hope in the thunder-storm of t present time. Christ alone stronger than the demons and t world. Our last hope at the pre ent cross-road is that we shall n be left alone with ourselves, wi the demons of the world, but th he will meet us there, because w are living in the evening of an o world and waiting for the dawn God's new one.

UNLEARNING

Let no teacher entertain the fal ideal that he can teach without a necessity for unlearning arising- else reality will compel him to u learn his ideal! And let our you people, our college Bible student be taught in their religious educ tion that unlearning is a part learning normal in the religious e perience, as in every sphere of li from babyhood, so that they ma look upon unlearning not wi the bitterness of disillusion, b with joy over a developing sel The pupil must live to unlear there is a "freedom of choice" the learning process, as in t moral realm, which sometimes er even in the presence of trut —*Margaret Holley Tuck in "T International Journal of Religio Education."*

Music not only brings beaut but it brings a spirit of unity a harmony into a group. Singi together, or even listening togeth to beautiful music, brings peop into a certain sympathy with ea other.—*Clara Beers Blashfield.*

W. Edward Raffety

By Owen C. Brown, D. D.

HOSE of us in the Publication Society who knew Doctor fety intimately were distressed earn of the injuries he received an auto-accident on Saturday, tember 25, which resulted in his th the following Tuesday. We that we have lost one of our friends, as well as one of our standing Christian leaders.

He was a native of Illinois. en he entered Shurtleff College a freshman in 1895 he became nsely interested in religious rk for boys, and from that time il the day of his death his first ught and his constant endeavor re for the intellectual, moral, and ritual welfare of young people. a student in Rochester Theoical Seminary, he was preparing be a leader of boys. Later, while dying at the University of Chio (1905-1907), he was employed director of boys' clubs and in ious other boy activities. While rofessor of sociology and religs education in Kansas City Bap- Seminary he wrote his first ok *Brothering the Boy.* In later rs he coupled this anxiety for welfare of young people with cial efforts to promote home reon and more effective adult dership in the church, the church ool and community life.

After eight years of teaching in nsas City, he was called by The nerican Baptist Publication Soty to be director of vacation ole schools; but his ability in torial work was at once recoged, and within a year he was cted editor-in-chief of the Soty's Sunday school publications, be the successor of Dr. Chrisher R. Blackall, who had served this position for thirty-five years. ctor Blackall remained with the ciety as editor emeritus, and the st cordial and helpful relations re maintained between them. ctor Raffety spent days with him informal conversation, having secretary take shorthand notes their discussions regarding the history of the Society's publications, and especially the story of the Keystone Graded Courses, which were then only seven years old. These discussions, together with Doctor Raffety's study of the situation, formed the background of a plan for a complete reorganization of the Society's Department of Sunday School Publications, in harmony with the organization of Sunday schools of the local church, providing for a Children's Division, a Young People's Division and an

W. Edward Raffety

Adult Division. The editors in these three divisions began work on May 1, 1917, and through those pioneering years Doctor Raffety gave constant guidance and inspiration, while at the same time he allowed the utmost freedom for plans and progress in each division.

During the first year of this reorganization he launched plans for the rewriting of all the Keystone Graded Courses, eight quarters for each year, four for the teachers and four for the pupils, covering a period of fourteen years, making one hundred and twelve quarters in all. It was an immense task, requiring ten years of hard study and effort, but it was fruitful work, the outcome of his vision and foresight, to produce the best possible helps for Christian teaching in our Baptist churches.

He was essentially a pioneer. Quick in thought and action, he was an idealist in aims, but usually very practical in plans to reach those fixed objectives. Back in 1908-1909 he conducted some of the first conference sessions of Sunday school and young people's conventions. In those days conventions hesitated to permit conferences—rather than an entire program of set addresses. Raffety loved to blaze new trails, to discover or test new methods and means of achievement. Yet he was the exponent and champion of the great fundamentals of religion in Christian teaching. His faith in God was genuine and unfaltering, the all-controlling power in his life.

He had the rare combination of quick discernment, positive conviction, and at the same time a readiness to consider the other fellow's point of view. Frequently he would come into a conference with completely formed plans—and would go out of that conference with those plans completely changed. It did not make him grouchy, but grateful to the people who changed them. Those who worked nearest to him in the Philadelphia editorial-rooms will always be grateful for his zealous activity and his inspiring spirit.

His ability as an editor and leader in Christian education became known in ever-widening circles, and in 1924 he resigned his position with the Publication Society to become editor of the *International Journal of Religious Education.*

It seems to be providential that the last ten years of Doctor Raffety's life were the crowning years of his service. As professor of religious education in Redlands University and twice acting president of that fine Baptist college, as president of the Southern California Baptist Convention—and all the time active in denominational and interdenominational affairs—he invested himself at his best in Christian service. Such service has brought rich blessings to all who were associated with him and has made a permanent contribution to the cause of Christ.

Stream-Line Your Teaching

By Asa Q. Burns, Los Angeles, California

ONE of the most valuable helps to successful church school adult teaching is fearless self-criticism. It is always available, but difficult to utilize. Only pitiless honesty can prevent it from degenerating into self-praise. If ever the adult teacher needs light from above, it is when he tries to back out of his own personality, so to speak, into that rarefied position of an objective observer, for the purpose of "seeing himself as others see him."

This difficult process, however, will bear fruit—unless the teacher has absolutely no flexibility to his teaching technique. And the demand for improved teaching on the adult level is constantly increasing. Some church school administrators will not continue a teacher with the same class longer than three or four years unless that teacher makes constant and systematic efforts to improve his teaching. These administrators say that in such a period the untrained teacher gives a class all he has.

For the teacher intent upon self-improvement the following questions may serve as a sort of X-Ray device to search out his strong and weak points:

Do I have in my mind definite end-results that I expect to result in the life of my members from my teaching of this lesson? How, for example, will this lesson promote finer attitudes and richer appreciations in the lives of my learners? With what higher ideals will this lesson when put into practice enrich their daily lives? Do I come before this class today fully convinced that it makes a real difference what my learners do about the truths of this lesson? If my teaching this lesson makes no actual difference in the lives of my learners, isn't something wrong either with the lesson or the teacher?

Have I got hidden away in my heart some prideful notion that the teacher is more important than the lesson and the pupils? Do I honestly want my pupils to learn the lesson, or am I simply anxious to teach? Is my boastful self aware that there is really no teaching, no matter what the teacher does, unless there is learning by the pupil? Have I been shocked into proper humility by the knowledge that there may be real learning without a teacher; as, for example, when the pupil teaches himself? Am I dead convinced that only the pupil can do the learning? Or do I secretly plan to sledge-hammer my opinions into their heads, whether they will or no? Just exactly how can I present this lesson so that the pupils will fuse the lesson meanings under the heat of their own emotional appreciations into the life-stuff of their individual experiences?

In the public procedure of my classroom do I follow the same old method every Sunday? Even if I have found what I think is the method best suited to my own individual teaching aptitude, do I nevertheless vary it occasionally to avoid monotony? For example, do I begin the lesson every Sunday in the same way, with a question, or a review, or a suggestion leading into the lesson?

Have I adequately considered for lesson beginnings the important topics of the day? Have I overlooked some local person of prominence who in a few moments at the start could spring the lesson wide open before the group? Do I take advantage of denominational leaders as they come my way, to introduce or teach the lesson?

When I do bring in outsiders for short messages, do I let them "hog" the time, or do I tactfully direct the entire class procedure to a predetermined destination?

When the group is as small as eight or ten, do I use easy conversation to develop the lesson, or do I try to lecture and preach? When the group gets larger, do I properly utilize the forum discussion method to make universal participatio easy?

Can I carefully police class dis cussion, so as not to let a few eas talkers run away with the whol show?

If the class session plows u more fertile soil than can b planted during the short period, d I bring the discussion to its prope fruitful conclusion at a later ses sion, or do I let it go to waste?

When the class grows too larg for profitable forum discussion, d I deepen my own spiritual life an widen my lesson preparation s that the lecture method, imperativ in large groups, will nevertheles be properly resultful?

Do I realize that the mere tellin of facts to the class, however im portant I may think those facts t be, is of no actual value unless the motivate active choices for right o the part of my learners?

Do I shape and utilize the con cluding moments of the class ses sion so that all pupils take awa with them the major values of th hour?

How concerned am I abou knowing definitely the results o my teaching? How can I test an evaluate such results?

Do I know of crises in the live of my class members which hav ended victoriously for them be cause our class instruction an comradeship have helped? Have laid my hands in love upon mem bers of the class who were waver ing in their domestic life, and hav I thereby steadied them?

Have I seen members of my clas seeking the Christ I teach, and ask ing for fellowship with the churc I belong to?

Have I observed my learner going out to use their God-give talents increasingly for good i their daily lives? Are my learner finding that more abundant life tha comes only from surrenderin every area of life to the directio of Christ?

(*Concluded on page 46*)

Fruitful Ground; How a Minister Gleaned New Members

By W. B. Macodrum, Forest, Ontario, Canada

'HE new minister was per- plexed by a problem in his fine church. A considerable number he late teen-age group had not made a public profession of h. This disturbed him. He would e to act wisely and quickly lest y be lost to the church. He was ious to increase the percentage scholars graduating from the ving-ground of the Sunday ool into the full fellowship of the gregation. There was a danger t these pupils might not rise ve the level of the classroom. believed also that the natural nusiasm which so often marks first few months of a new pas- ate might lead to an abiding ievement if properly fostered directed. The minister sur- ed both his church and the com- nity.

Forest is an old-established town h a population of about fifteen dred. It contains three small tories, a few mills, the usual ta of stores, and is the dis- uting center for a prosperous icultural area. It is augmented ummer by the residents of near- summer resorts. Its people are glish-speaking, law-abiding, and ogressive. There are seven rches. Denominational lines fairly closely drawn. Fortu- ely, however, the various relig- s groups work in harmony with h other.

The pastor quickly realized that work must be intensive. As a ish clergyman he would neces- ly be limited to the members adherents of his own church. one way this made his work er, for the denominational pref- nces of all families, however re- e, are soon ascertained in a ll town. In another respect it rained him, for there was no side, unattached population for to reach.

Having analyzed the situation come to certain definite con- clusions he called his advisers into conference. All agreed that a real opportunity existed, and assured him of whole-hearted support in any plan he might propose.

Each of his officers was re- quested to bring to the minister's notice any prospective communi- cant in his respective district. To each of these officials, by the way, had been entrusted the supervision of a certain area of the parish.

The knowledge thus gleaned was rather surprising. Approximately eighty-five individuals—a number equal to over one-third of the church roll—were loosely classed under the somewhat vague heading "Adherents." Their names he sub- divided under the three classifica- tions:

(*a*) The middle-aged or elderly people who, for some reason, had failed to make public profession of the faith.

(*b*) Young married couples. In some cases the husband was build- ing up a business or developing a farm. Others were employed in the factories and shops of the town.

(*c*) A younger set. These com- prised students, apprentices, and clerks, mostly between sixteen and twenty, and some older unmarried young men and women. The min- ister decided to concentrate on this group. If his procedure justified itself, he promised himself that he would take up the work with the older divisions later.

He announced his plans from the pulpit; called a conference of Sun- day school teachers and officers; was assured of their cooperation.

The minister began with the Sunday school. He visited the more mature groups, spoke to them for a five-minute period, and in- vited them to join a communicants' class, to be inaugurated shortly.

Some difficulty was experienced in setting a suitable time for such a meeting. Our Sunday school meets after the morning worship. Many of the pupils live on farms and find afternoon or evening ses- sions inconvenient. Finally it was arranged that the period immedi- ately following the lesson study be utilized for this purpose, an adjust- ment that proved very satisfactory. Instead of assembling for the clos- ing exercises, those interested in uniting with the church assembled in the auditorium.

This period of study continued for four Sabbaths. The duties, privileges and responsibilities of professing Christians were dis- cussed. Denominational distinctions were avoided, except to explain various types of church administra- tion. Opportunities were always given for questions.

Supplementing the work in class, the minister held personal inter- views. In no case did he press for a decision, but trusted that the issues raised would lead to favor- able consideration. The names of those who frankly asked for more time to ponder over the matter were filed away for future refer- ence. In every case reception was most cordial. And even those who could not see their way to taking a stand at all thanked him as he promised them that a year later he would again talk with them.

The press was fully utilized. The church notes in each issue featured the communicants' class. And as there are two weeklies, each enjoy- ing a wide circulation, printed in town, the campaign was thoroughly advertised.

Naturally the efforts made aroused considerable interest among the other churches. But as there was no attempt whatever made to infringe on the following of any other denomination, we had the sympathy and support of the entire local religious constituency.

What were the results of this quiet but intensive campaign by the

(*Concluded on page 44*)

GOODSPEED, FRIEND OF NEW TESTAMENT READERS

Edgar J. Goodspeed

The University of Chicago Press has recently published Edgar J. Goodspeed's fortieth book, *An Introduction to the New Testament.* One of the world's greatest authorities on ancient Greek manuscripts, Doctor Goodspeed has exerted his literary talents in a wide range of subject-matter, from the translation of ancient manuscripts to a modern detective story. His writings include the famous *New Testament, an American Translation; The Rockefeller McCormick New Testament,* a three-volume work including the facsimile reproduction of a rare thirteenth-century manuscript, with critical commentary; and *The Curse in the Colophon,* a mystery story concerned with the search for a precious manuscript. He is working now upon a new translation of the Old Testament Apocrypha. His most exciting literary experience, he says, was the totally unexpected reception given his *American Translation of the New Testament.* Issued in 1923 as a work of scholarship which the author modestly thought might sell a thousand copies the first year, it sold more than thirty thousand copies in a year, became a sensation of front-page-news importance, and was serialized by leading newspapers.

Doctor Goodspeed has been associated with the University of Chicago since its beginning. He studied Greek at the age of twelve in the old University of Chicago while his father, the late Dr. Thomas Wakefield Goodspeed, was endeavoring to save that institution. It was the father who first enlisted the interest of John D. Rockefeller, Sr., in the establishment of the present university.

Dr. Edgar J. Goodspeed graduated at Denison University, and studied at Yale before the University of Chicago opened, in 1892. He enrolled in the first Chicago class, studying Hebrew under President Harper. He joined the faculty in 1898 as an assistant, and attained the rank of professor in 1915. He became chairman of the New Testament Department in 1923.

The Goodspeed family is a distinguished one among Northern Baptists, and especially in New York State and Chicago. The subject of this article bears the name of an uncle who had notable pastorates in both these localities and was afterward president of Benedict College, Columbia, S. C.

The Testimony of Chiang Kai-shek

"I have now been a Christian for nearly ten years, and during that time I have been a constant reader of the Bible. Never before has this sacred Book been so interesting to me as during my two weeks' captivity in Sian. This unfortunate affair took place all of a sudden, and I found myself placed under detention without having a single earthly belonging. From my captors I asked but one thing, a single copy of the Bible. In my solitude I had ample time for reading and meditation. The greatness and the love of Christ burst upon me with new inspiration, increasing my strength to struggle against evil, to overcome temptation and to uphold righteousness.

"Dr. Sun Yat-sen was a Christian, and the greatest thing he received from Christ was love—love for the emancipation of the weaker races, and for the welfare of the oppressed people. This spirit remains with us and reaches to the skies. I am an ardent follower of the Chinese revolution, and although my faith in Doctor Sun at the outset did not appear to have any religious significance, it was similar to a religious faith. . . Today, I find that I have taken a further step and have become a follower of Jesus Christ. This makes me realize more fully that the success of the revolution depends upon men of faith, and that men of character, because of their faith, cannot sacrifice their principles for personal safety under circumstances of difficulty and crisis. In other words, a man's life may be sacrificed, his person held in bondage but his spirit can never be restrained. This is due to confidence brought about by faith."—*From an address by the generalissimo on the Good Friday following his release by those who had kidnaped him and held him captive at Sian.*

FRUITFUL GROUND

(*Concluded from page 43*)

minister, with the faithful support of his elders, Sunday school superintendent and teachers?

1. Twenty-two young people, the largest single addition this venerable church has ever received, united on profession of faith and baptism. And all of these were drawn from the parish itself.

2. Seven adults joined by letter or certificate, thus linking themselves definitely with the congregation.

3. Some thirty people, who have asked for time to consider the matter, expect the minister to meet with them for further discussion during the coming year.

4. A better understanding and fellowship between minister and his people that a wide-spread and thorough pastoral visitation always brings.

5. Great encouragement to all church workers.

6. A realization that the Sunday school is not a blind road, but an open gate, leading to full religious understanding.

If religion is to be taught effectively there must be an appeal to the emotions. As a means to this end the fine arts, particularly pictures, can no longer be considered a luxury, but must be recognized as indispensable aids in the teaching program of the church. —*Abbott Book.*

Advance Interest in Pageants

By Jean McCaleb, Batesville, Arkansas

HAT can I do to create interest in our coming projects?" low did that teacher work up so ch enthusiasm over the biblical geant her group sponsored?" ten we hear such questions from vildered, ambitious class leaders o might appreciate knowing how arouse interest in church and nday school activities.

Suppose we take, as an instance, question of holiday cantatas. using a number of interesting thods an eager anticipation may created in the coming event. gin by having a publicity com-ttee write up outstanding facts out the cantata, the scene where s laid, history of the time, cus-ns, and facts about the author. e these written accounts as a sis for articles to appear in local wspapers, or on your church letin-boards. Let your would-be orters take care of this publicity. stead of having them write one neral account of the cantata, have your workers make them features—and see that they are as attractive and readable as possible.

Another group may be busy on miniature copies of some of the costumes that are to be used. These serve a twofold purpose—they are helpful to the committees in charge and are a means of arousing interest in the coming production. Some merchant will be glad to display the costumes in his show-windows. If the dresses and cloaks are used on dolls, the effect is twice as good. Teen-age boys and girls like to make models. Let those young people who are good public speakers give informal talks before clubs in town; and at school assemblies. If possible, the costumes and miniature copies should be taken along to aid the speakers. Or, better still, let some of the actors dramatize short scenes.

All this planning does of course take much time and work; but the results of those who have tried the suggestions, show that this stimulating of interest before the presentation of a pageant, playlet or biblical drama is well worth the effort. Be sure that time and place are included in every form of publicity, from the first announcement to the last. Even though these devices, which may prove helpful for advance interest, were designed primarily for just that purpose, it is well for teachers to keep in mind that the suggestions are also excellent to promote activities in the class itself. Many of your group may not be good actors, but by using various forms of advertising your projects will include the talents of the writer, the informal speaker, the designer of scenes, and the class members who love to work on costumes. Since they have all had a hand in helping "put over" some particular undertaking, every helper will find some special interest in the work. By systematically working out a number of such activities, a class, as a whole, is strengthened; since its members are working with a singleness of purpose to make a success of the cantata or pageant.

TAKING CHRISTIAN EDUCATION SERIOUSLY

If Christian education is essential, then it is high ie that we take it seriously. To begin with, we must lize that the present educational organizations of local church, as their programs are now conducted the most part, will never do the task. The present- Sunday school is inefficient in its methods and is orly supported. The young people's societies are l wallowing in the depths of mediocrity when meas-ed by educational standards. Women's groups have rcely touched the fringe of Christian education. ey spend a great deal of time in the service of the urch and give it an unquestioned devotion, but all few of them have undertaken to wrestle seriously h a thorough-going program of education. Very men's groups have gotten beyond the back-slap-g stage. We must admit that all the groups in the urch presuming to do educational work are not asuring up to any standard that would indicate that genuinely believe that Christian education is essen- to religious development.

f our present efforts fall so far short, what then ll we do? Shall we say that the Sunday school should be abolished? Shall we tell our young people's societies that they had better disband? Shall we say to the women's groups that they might as well cease having meetings? Shall we tell the men to quit their backslapping and go to reading books? Obviously the answer is "No."

Awaiting the time when we may have an effective system of Christian education, we must use the means we now have. It would be folly to abandon the Sunday school. It would be tragic to bid our young people's societies to disband. It would be foolish to tell the women's groups to stop their work. It would be nonsense to tell the men to stay at home and read books. These are the means the church now has, and we should seek to make them effective rather than discard them.

It should then be realized that effective Christian education will be developed in all probability through the means which we now have. To wipe out our present educational work would be disastrous.—*Editorial in "Bethany Church School Guide." Used by permission of the Christian Board of Publication.*

THE INTERNATIONAL CONVENTION OF RELIGIOUS EDUCATION

The official call to the International Convention of Religious Education in Columbus, Ohio, June 28 to July 3, 1938, has been issued. It is a strong and challenging statement. It is addressed to the friends of Christian religious education in the United States and Canada. As it points out, we live today in a world of turmoil and change. Rapidly developing world forces as never before challenge Christian ideals. Values in personal and social life built up over a thousand years are swept away overnight. Cultural standards change rapidly. The world and its standards have challenged the principles of Christianity. From these facts the convention call takes its start.

It then says that in the face of these conditions the church has the duty to declare the Christian message as a challenge to the world itself. The church ought to lay upon the conscience of the world the responsibility for the evils which it allows to continue. It has a right to expect persons and groups courageously to try the Christian way of life. Too long have the forces of righteousness been on the defensive; it is time for them to be vigorously aggressive. For these reasons the theme chosen for the convention is "The Christian Challenge to the Modern World."

The call summons to the Convention these persons: Selected and forward-looking ministers; devoted teachers and officers in the church schools; leaders and friends of children and youth; young people themselves; the host of women who teach and serve in our churches; laymen to teach and plan and give of their means to this cause; educators in public schools and colleges, and leaders of clubs on the farms and in the cities and of many other activities dealing with the character of growing persons.

STREAM-LINE YOUR TEACHING

(*Concluded from page 42*)

Last and most important of all, what about myself, the teacher? Do I know how significant is the fact that class members always get more out of the teacher than out of the lesson? Is my own life rich and full, so that my teaching procedure carries over to the hearts of my learners some of the important elements of my own religious experience? Do I fully realize that my teaching is effective only as my life exemplifies what I teach?

If God can actually use me—a crooked stick—to strike a straight blow, how much more might he do with me if I should make the stick straighter? What kind of inward distortion of mind and spirit must I come to suffer if I teach others what is right, but knowingly fail to do that right myself? Can such inward perversion, kept up indefinitely, fail to kill my soul?

What are my own daily religious practices, to nourish and enrich my spiritual life?

Who are my closest personal friends, and are they frank and honest critics of my continuing Christian experience? How much of my life if any, is a closed book to these intimate friends? If it is closed to them on occasions when sharing it would help, am I not also trying to keep it unsurrendered, closed from God? If I am fully surrendered, am I boastful of it and proud?

THE JEW AND THE GOSPE

By John Stuart Conning, D. D.

We may be sure of this, that n condemnation of Jews as stubbor and unyielding concerning th Christian faith will have the sligh est value in inclining them to giv it consideration. But if we believ that the gospel is "the power o God unto salvation" to the Jew, n possible obstacle lies outside th scope of its divine potency. Th only question is that of cooperatio with God in order that his powe may flow into the mind and hea of Israel. There need be no un certainty concerning the gospel fo the modern Jew. It is somethin far beyond the polemics of th schools and the issues that ordi narily divide Jews and Christians It is simply and solely Jesus Chris Jesus was a Jew. He lived out hi life among Jews. His words an deeds, his death and resurrectio were primarily for Jews. To mak Christ known to Jews in all th splendor of his character is the firs and inescapable obligation of Chris tians. But it is the life more tha words that reveal him. No Jew who knows Jesus can fail to re spond to the appeal of his person ality, for there is nothing so poten in human experience. If I were Jew, knowing Him, I would sa with Einstein, the great physicis "I am enthralled with the luminou figure of the Nazarene," and wit the great Apostle, "He loved m and gave himself for me."

THE GIFT OF SPEECH

By Maud I. Evans, Parkersburg, W. Va.

It was a poisoned dart, one tongue;
It rankled in a woman's heart,
And brought tears to a little child,
And made two friends in anger part;
It cast its bitterness abroad,
And caused disaster day by day,
Nor realized the strife and gloom
That marched beside its reckless way.

It was a golden voice, one tongue;
It spoke of Life, its joy and song;
It calmed a frightened heart's despair,
And brought one home who'd drifte long.
It went rejoicing on its way,
And spread its happy word and thought
And only Heaven could tell the tale
Of all this golden tongue has wrough

From the Director's Desk

By Ulyss Stanford Mitchell, M. A., Th. D.

Director of Social and Adult Education [1]

OUR ECONOMIC ORDER: CAN IT BE MADE CHRISTIAN?

HE year 1937 witnessed a significant change in attitude ard the regulation of industry employer-employee relation-s. The violation of personal ts and labor's property rights high-pressure industries begot violations by labor against in-trial corporations. These ex-es on the part of both sides d condemned as unchristian.

he " good old days " of ruthless vidualism and human exploita- are passing. Fat dividends and essive salaries at the expense of es to labor are outlawed by lic sentiment, if not entirely by . Charles P. Taft, II, of Cin-nati, Ohio, says in this connec-: " The first lien upon the ss earnings of any company is ving wage for its employees." hanks to the Christian presi-t of the Automobile Workers' ion, new principles of fairness e recently been injected into or relations, and there is every ication that this, one of the est labor unions, is willing to y the game according to Chris-principles. Homer Martin has uded among his principles the owing:

The employer has certain rights to rotected, and has the right to require honest day's labor in return for a annual wage.

Employees responsible for "wild-' strikes, or needless obstructions, to be disfranchised by the union, and employer given full authority to dis-ne as he sees fit.

While a labor union cannot be held onsible for individual infractions of ract, the person involved is account-and subject to discipline. This is n England.

t is not the purpose of the Social ucation Division of the North-ern Baptist Convention to take sides in such issues, but to urge an adequate understanding of the human factors at stake, and to present view-points for consideration in the light of Christian principles. The following statement by Samuel S. Wyer, consulting engineer, Columbus, Ohio, an avowed capitalist and Republican anti-New Dealer, is offered to illustrate advanced thinking in the economic field even on the part of those who cannot accept the policy of the present administration.

New Decalog for Human Welfare

The sole justification of any social order must be the welfare of human beings.

Our Constitution's welfare clause must guide its interpretation.

Fact-finding, fact-understanding and fact-facing should replace our emotional attitudes.

In order that the masses may have the buying power to buy the things that industry makes, capital must get less and workers more of the nation's income.

Where wealth has vanished from behind debts, such debts must be cancelled, and many other debts adjusted to come within the debtor's ability to pay.

We should provide at once that, in case of another war, the United States Government—for the period of the war—would conscript all wealth needed for the prosecution of the war. Human lives must not be less sacred than wealth.

We must curb concentration of wealth, and provide economic security for the masses rather than economic power for the favored few.

We need to take government doles away from all business groups.

There is no economic Santa Claus. Whenever a governmental agency spends a dollar, that dollar must ultimately come from some individual.

Harnessing the energy in our natural resources has increased production and made abundance now possible for all—but we lack fair distribution. Harnessing Jesus' philosophy of living to man's social relationships would make abundance and economic security available for all.

In his new book *Christ and Social Change*, Joseph M. Dawson asks the question, " Can we get Christ into the economic order? " and declares, " The answer to this question will, in the belief of many, determine the future of the world." To substantiate this he quotes from E. Stanley Jones' *Christ's Alternative to Communism:*

" You may forget your mother, you may forget your own name, but you dare not forget this issue as the supreme issue of the future—and of the present." " They need not go away to atheistic communism to find a social order in which their material wants will be met."

Let us pray fervently that 1938 may see Christ and his code of ethics enthroned as the heart and essence of human relations, in order that the common welfare of the race may be preserved.

WHAT'S NEW IN SOCIAL AND ADULT EDUCATION?

1. Peace—In These Times. The Judson Press. Price, 25 cents. Presents four services of worship and discussion on the war question. Well suited to any adult or youth group stressing peace.

2. Christ and Social Change. By Joseph Martin Dawson. The Judson Press. Price, $1.00. A candid analysis of Christ's attitude and teaching relative to issues involving human relations.

3. Church and State. By the Foreign Policy Association. Price, 25 cents. Worthy analysis of the prevailing conflict in Russia, Germany, Italy, Spain, Mexico and the United States.

4. Billions for Defense. Foreign Policy Association. Price, 25 cents. "A Brief History of War"; "Preparation for the Next War"; "National Defense of What?"; "A History of Our Defenses"; "The United States Army"; "The United States Navy"; "Are Our Defense Forces Adequate?"

5. The United Christian Adult Movement in the Local Church. 1937 edition. Price, 15 cents. A sixty-two page summary, based upon the 1937 Lake Geneva Conferences. Chapters: "The Quality of the Church's Program"; "What the Church Does for Persons"; "What the Church Does for Family Life"; "What the Church Does About Social Issues and Situations"; "World Relationships Through the Church"; "The Church in a Changing Order."

6. Manual on Schools in Christian Living. Price, 10 cents. An eighteen-

[1] Correspondence regarding these departments may be addressed to the Director, 1701 Chestnut Street, Philadelphia.

page manual describing the various types of schools in Christian living, with program suggestions. Also a free pamphlet, with same title, is available through the office.

7. Labor and Religion. By Homer Martin. Mimeographed free pamphlet. A four-page statement by the president of the Automobile Workers' Alliance.

8. Abridged edition of Learning for Life, with added Baptist texts. Price, 10 cents. Invaluable for revitalizing adult study groups and launching Young Adult Fellowships.

9. Parent-Teacher Council Programs. By Mary M. Chalmers. Mimeographed free pamphlet. Twelve suggested programs for a council or parent's class of a local church.

10. Your Child Requires. By Mary M. Chalmers. To sell for approximately 40 cents. Twelve well-written studies for parents, presenting the needs of the child in the home.

11. A new imprint of Children and the Alcohol Problem. By Elsie G. Rodgers. Free.

12. Revitalizing the Church Through a Young Married People's Class. By Hillyer Straton. Free mimeographed pamphlet.

13. Worship in the Home. Includes suggested table grace and bedtime prayers for children, with bibliography. Free.

A CHURCH SCHOOL SERVICE OF CONSECRATION

As used by the First Baptist Church, Los Angeles, California
Frank B. Fagerburg, Minister; Frank Durham, Minister of Education

(The groups and individuals will rise when addressed by the Minister and remain standing throughout the service.)

Minister. Our church believes that people should worship God with an understanding mind as well as a believing heart; we believe that the teaching function is equally important with the preaching function of the church, and we therefore endeavor to carry on a program that will satisfy the needs of our school. The many activities of our church call for a variety of talents from our members, all striving toward the same goal, namely, the development of Christlike character in our boys and girls. We have come together at this time to set aside these people to the sacred task which they are to undertake in our name.

Minister (*to the* Minister of Education). To you is entrusted the high responsibility of guiding and inspiring the officers and teachers of our school. We look to you as an example in understanding, in willingness to work and to sacrifice, and in consistent Christian character. Will you consecrate yourself to the highest fulfilment of this task?

Minister of Education. In accepting the responsibility of directing the educational work of this church school, I consecrate myself anew, God being my Helper.

Minister (*to the* Principals *and* Officers). To you are entrusted the administrative duties of our school. Each of you has a special task to perform. Every such task is important. You have been chosen for qualities of judgment, initiative and consecration which indicate your ability to discharge these duties. Will you consecrate yourselves anew to the carrying out of your respective tasks?

Principals and Officers. We accept the duties incident to the proper functioning of the church school and pledge anew our determination faithfully to discharge them, God being our Helper.

Minister (*to the* Teachers). To you is entrusted the great responsibility of making personal contacts with the members of your classes and of making your own life an example of true Christian living, so that by the winsomeness of your life as well as by your teaching you may inspire allegiance to the highest ideals of character and conduct.

Teachers. We consecrate ourselves to the presentation of Christian truth, in lesson and in life, to the end that there may be Christian development in the lives of our pupils, God being our Helper.

Minister (*to all* Officers *and* Teachers). Recognizing that teaching is a ministry requiring knowledge and skill, do you, each one, promise to "neglect not the gift that is in thee," but rather to "give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth"?

Officers and Teachers. I engage to attend the morning service, and communion, of the church and to encourage church attendance on the part of my pupils. I agree to consider my class, or my assignment, as an appointment to be kept as a matter of honor. I promise to attend regularly the workers' meetings and conferences. I recognize the need of training, and will avail myself of opportunities of reading and study. I will think highly of my work, and endeavor by my example to lead my pupils and associates to Christ.

Minister (*to* Class Members). In view of the record of the devotion of these, your leaders, and remembering the knowledge and inspiration that have come into your lives because of their ministry, what response do you make?

Class Members. We solemnly ren our allegiance to our classes, c teachers, and our church, recogniz our individual responsibility for grow in grace and Kingdom service.

Minister (*to* Parents). As pare of our boys and girls, and young peop who know them and love them in t home, what is your part in the progr of religious education?

Parents. We promise to encoura our children in the way of Christ, and set before them an example of Christi living. We pledge to the teachers c interest and support.

Minister (*to other members of t* Congregation). As the friends of c boys and girls, what is your part in t program of religious education, in whi service these teachers and leaders ha been set aside?

Congregation. We now pledge them our loyal support, our sympathe cooperation, and our good-will in th holy work.

At the port of New Orleans ma years ago a ragged little stowaway, w had come from a poorhouse in Gre Britain, was landed to await a ves that would carry him back to Englar Earnestly he pled to be allowed to r main in America, the land of prospe In a tone of contempt one of the offici said, "What could we do with a thi like you?" and the boy replied, "Th make men out of things like me." T answer so impressed a man who w standing by that he resolved to give t boy a chance. Taking him to his ov home, the benefactor fed, clothed a educated him till the boy became a m —the man who proved himself wort to be trusted with the difficult task plunging into Darkest Africa in sear of the missing hero, David Livingsto And today among the names of the gre there ranks high the name of Sir Hen Morton Stanley, the poorhouse waif o of whom God was able to make a man. *International Journal of Religious Educ tion.*

Recent Books

er All Books from The American Baptist Publication Society

OD STORIES FOR ANNIVERSARIES. By ces Jenkins Olcott. Houghton in Company. 1937. 237 pages. e, $2.00.

is addition to the many books of es which Miss Olcott has prepared s largely with patriotic stories. In- ndence Day, Armistice Day, Flag Constitution Day, and many other ficant anniversaries are represented an abundance of well-selected ma- l.

HILDREN'S EVERYLAND STORY SER- S. By Hugh Thompson Kerr. Flem- H. Revell Company. New York. 185 pages. Price, $1.50.

collection of children's story-ser- s which will prove helpful to min- s and church school leaders looking new material of this type. The ies are short and have been drawn n many lands. They appeal par- arly to children of primary and or age.

HRIST OF THE COUNTRYSIDE. By Mal- n Dana. Cokesbury Press. 1937. pages. Price, $1.00.

hat our Lord's ministry was largely ne countryside is convincingly shown his stimulating book. Jesus knew country, loved it, drew his illustra- s from it, preached to rural folk. author, by means of a fresh study Jesus' methods, shows what the istian approach to the rural situation uld be. Since the responsibility is which rests upon Christian leaders cities as well as country, the book rves a wide reading.

RENTWOOD. By Grace Livingston Hill. B. Lippincott Company. 315 pages. ce, $2.00.

charming family story, one of the that has ever come from Mrs. Hill's Marjorie, the heroine of the story, adopted by a wealthy family because he poverty of her own parents and need of funds to take care of her e sickly twin sister. The story of adopted home and of her later con- ion with her own family forms a rming romance on a high plane.

IGHLAND HERITAGE: THE SOUTHERN UNTAINS AND THE NATION. By Edwin White. Friendship Press. 1937. 197 es. Price, cloth, $1.00; paper, 60 s.

he author has devoted many years to istian work among the mountain peo- He discusses the new conditions ch are bringing the dwellers of Ap- chia so rapidly out of their isolation. folkways are disappearing and new s are making their appearance. Crushing poverty, as well as physical handicaps, must be overcome. If a healthy rural life is to be developed, education, social service and medical care must each do its part. Most important of all is the church. How the churches beyond the mountains can aid through a sharing of money, leadership, cooperation and friendliness is clearly shown.

BETTER BAPTIST CHURCHES. By Francis C. Stifler. The Judson Press. 1937. xiv and 130 pages. Price, paper, 20 cents; cloth, 35 cents.

This book in part represents the findings and objectives of the Northern Baptist Convention's Committee on Local Church Emphasis, of which Doctor Stifler is chairman. He is responsible for this committee's sensational *Burning Facts,* presented to the 1937 Convention. The author is remarkably fitted to discuss the church—and Baptist churches. He has been in close touch with our denomination and church activities all his life; born on the campus of a Baptist theological seminary; pastor of three strong, representative churches; Home Mission Society secretary. The book's introduction disclaims carping criticism; the churches are plainly told, nevertheless, dozens of ways where they fail or lack. On the other hand, there is an abundance of constructive advice that should materially help realize the current slogan of the Northern Convention, "Better Baptist Churches."

STRANGE REPTILES AND THEIR STORIES. By A. Hyatt Verrill. Illustrated in color and with many black-and-white sketches. L. C. Page & Co. 1937. 195 pages. Price, $2.00.

Snakes, lizards, crocodiles, turtles and their relatives—frogs, toads, newts and many other curious creatures, are described here in a fascinating and informing way. This is one of a series of nature-books by the author. He has included in this volume tales of his personal experiences and adventures during many years of exploration in tropical America. For young folks and older readers who are interested in natural history.

BAPTIST YOUTH IN ACTION. The Judson Press. 1937. 22 pages. Free.

One of the important reports presented to the Northern Baptist Convention in St. Louis had to do with *Youth and Christian Social Action.* It said some exceedingly pertinent things; things which ought to receive careful consideration on the part of all who feel that the church should have a part in building the social idealism of youth. It will be noted that the report falls into four main divisions, or sections. First, there is an opening statement, or introduction, to the problem. The second section points out the essential responsibility of the denomination in the matter and suggests a number of ways by which the denomination can contribute to the more effective guidance of youth in personal conduct and group action. The third section is addressed to the local church. Here are listed six rather specific and practical things which can be accomplished in and through the local church. The final section presents an equally practical list of things which young people themselves can do in the field of Christian social action.

CHURCH WOMEN AT WORK. By Frederick A. Agar. The Judson Press, 1937. Pages, x and 59. Price, $1.00.

For more than a generation women have been becoming increasingly predominant in the life of the church—in Baptist churches—yet few books, if any, have appeared devoted exclusively to the place and work of women in the local church. This lack Doctor Agar has supplied in the present volume. He is a recognized authority about Baptist and church and denominational affairs, especially in their practical, technical aspect. His *The Deacon at Work* and *Manual of Church Methods* are indispensable. The present volume treats in especial of the Women's Department of the church and shows how all their activities may and should be coordinated into the church's program. Incidentally, there are many hints as to how women's groups may make even a greater contribution to the church's efficiency. It will amply repay careful reading on the part of pastors, women leaders, and the women of the church in general.

REBUILDING RURAL AMERICA. By Mark A. Dawber. Friendship Press. 1937. 210 pages. Price, cloth, $1.00; paper, 60 cents.

So much has been said about the concentration of population in the cities that we are in danger of losing sight of the fact that America today has the largest rural population in its history. Some 54,000,000 people are now living in rural territory, of whom about 31,000,000 are on the farms, and depend upon agriculture to earn their living. New movements and new conditions have created many problems in connection with these millions. What the Christian forces of America can do to meet the situation is made clear in this new mission-study text.

Lesson Topics for March

Mar. 6. SERVING WITH WHAT WE HAVE. Mark 6:1-13.

Mar. 13. FEEDING THE HUNGRY. Mark 6:30-44.

Mar. 20. KEEPING THE BODY STRONG (*A Personal Aspect of Temperance*). Mark 6:53-56: Judg. 13:12-14; 1 Cor. 3:16, 17; Rom. 12:1, 2.

Mar. 27. CORRECTING WRONG IDEAS OF RELIGION. Mark 7:1-13.

International Sunday School Lessons

(Improved Uniform Series)

First Quarter, 1938: The Gospel of Service; According to Mark

AIM. To lead the student to appreciate how Jesus in his life and teachings emphasized service to all men; to help the stude to devote his life to the task of building a new world in accordance with the ideals of our Lord.

These lessons are developed from outlines prepared by the Committee on Improved Uniform Lessons of the Internation Council. The outlines are copyrighted, 1936, by the International Council of Religious Education and are used by permissio

LESSON 6. FEBRUARY 6

CRUSADING FOR A CHRISTIAN SOCIETY

Mark 2: 13-22. (Parallels in Matthew 9 and Luke 5)

Prepared by MITCHELL BRONK, D. D.

Devotional Reading for the Opening Service: Isaiah 65: 17, 21-25

KEY VERSE: I came not to call the righteous, but sinners.—Mark 2: 17

13 And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them.

14 And as he passed by, he saw Levi the son of Alphæus sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him.

15 And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him.

16 And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?

17 When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

18 And the disciples of John and of the Pharisees used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?

19 And Jesus said unto them, Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast.

20 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

21 No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse.

22 And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.

A Bible Message for Every Day

Monday. Jesus and Accepted Social Standards. Charity and consideration for others demand reasonable "social standards." Jesus will have approved of them, for he was the gentlest of all gentlemen. But any standard that obstructs the love of God is unsocial, and not his.

Tuesday. Jesus Demands a New Social Order. Mark 2: 18-22. The past hands on to us much that is vital with truth and value; only, we must refuse its outworn garments and containers.

Wednesday. Christianity in the Family. 1 Cor. 5: 1-8. Everything for which the gospel of Christ stands—truth and loyalty, love and sacrifice—maintains, strengthens and purifies the home and family life.

Thursday. Christianity and the State. Luke 20: 21-26. Political economy and common and constitutional law can never get away from the Bible; the happiness of a people needs especially the Christ Jesus of that Bible, and his gospel.

Friday. Christianity and the Races. Acts 8: 27-38. The story of the tower of Babel and the Dispersion is full of sinful human nature; Christ would get us all to speaking one language again; his; the language of loving-kindness.

Saturday. The Royal Law of Love. James 2: 1-10. To practise it you will need to be "royal"; truly and nobly a king; not mean and common. *Noblesse oblige?* So does Christian discipleship.

Sunday. A New Social Order. Isa. 65: 17, 21-25. The prophet's compatriots had learned—as men always must—that a people's lasting prosperity and happiness (vs. 18) must be sought, not through war and trade and pomp, but through spiritual channels.

At the Threshold of the Lesson

The true fisherman does not go to the fish-market to ply his trade or enjoy his sport; nor the true farmer to his neighbor's granary for his cor The true soul-winner in his savir work will go, as Jesus did, where lo souls are.

"Make the message clear and plai Christ receiveth sinful men!"

The fasting of the Pharisees ar John's disciples, when it was sincer was expressive of the humiliation ar hard condition of Israel, and also their expectation of the Messia ("bridegroom," vs. 19). Now that is with his people ("sons of the brid chamber") that fasting is no more order, is out of place.

It cost a big sum to run the Roma Empire—and taxation ran rampan Poor, helpless Palestine was co stantly squeezed to the limit; wate meat, salt; road taxes, city taxe house taxes, poll taxes; and ever boundary-line had its tariffs. An everybody was getting as much possible out of it. Naturally the ta and revenue collectors were unpop lar, hated; ranked with robbers, bri ands and murderers. No decent Jew would accept alms from one of ther and their testimony was invalid in Jewish court. Jesus here intentional signals out one of this class, and cal him into his brotherhood; as a pr test against intolerance, as a phys cian of sick souls.

The Lesson Before Us

I. A Strange Choice. Vss. 13, 14

Jesus was picking out a select bod of disciples to assist him in institutin his new kingdom of God. It was in portant that he should have just th right kind of men. He was preachin along the shore of Capernaum ha bor. Somehow when he gets near th sea he always goes to fishing—fo men. The trade route between Da mascus and the Mediterranean passe through Capernaum.

Levi, the collector, whom we kno by his other name, Matthew, had h

out there by the lake. As we said before, pretty much every- was done in the open.

vi overhears Jesus' sermon. Jesus es his attention and interest, and eparting to another preaching sta- calls Levi to follow him. Levi es his desk, accounts, money, and erything" (Luke) and obeys. He at kind of a man. In a material e Levi doubtless had to give up e than any other of the Twelve in ng Jesus' band.

II. Levi Characterized

Vhat kind of a man was Levi? n the Jewish point of view, at rate, a great sinner; a renegade outcast. The Jews bitterly re- ed taxation by the heathen Roman ernment, and regarded it as a de- of both one's nation and one's gion to participate in it by be- ing a publican, i. e., a revenue nt, a customs and tax-collector.

o pious Israelite would enter such an's house, or speak to him, ex- on business. What made matters se was that these publicans de- ded largely upon "grafting," eezing the people, and other forms fficial dishonesty for their salaries.

stensibly it would greatly hurt us' cause to have a man like Levi ociated with it. But Jesus knew er. His argument is given in se 17. Jesus isn't particular about t sort of a man you have been, vided you have the making of a Christian and heartily respond to call, Follow me!

have always thought that Levi's iness experience, sanctified, stood us in good stead in many ways. ice that he has left us—perhaps n the fact that it was easy for him make notes—the fullest report of Lord's sayings, and that his is the st methodical of the Gospels. us can sanctify and use the most erse talents; and because his di- enterprise is a "business" (Luke 9) he has an especial need of iness men.

III. Levi Entertains

ontrast Levi with Joseph of Arithæa, who was ashamed or afraid nake a public stand for Jesus (John 38). Levi wanted the whole town know of his conversion. So he in- d the Master to a big supper reat entertainment," Goodspeed; Luke 5:29). He evidently lived spacious mansion.

he company was made up largely Levi's acquaintances; and as he been shunned by respectable peo- he had had to associate with those weren't. "Sinners" here in- ded some whose offense consisted ly in non-observance of the cere- nial law. The riffraff and shady racters were there, glad of a supper in the house of the free-handed, not over-particular collector. Mark adds, "there were many who used to follow him"—that is, Jesus.

IV. Scandalized. Vss. 16, 17

It was a disreputable company for Jesus, Rabbi and Teacher of holiness. From the point of view of the "scribes of the Pharisees" (scribes belonging to the Pharisee party); yes; and standing outside the door they loudly give voice to their indignation. Jesus sees fit to answer them; and his answer declares one of the great principles of his ministry (vs. 17). It is a watchword and warning for his church.

It is his emphatic sanction of what we call evangelism. As the Great Physician sends us forth, in his stead and name, to be physicians of the soul, he does not advise "absent treatment"; and he suggests, by his example, that we need not worry about becoming infected with the diseases of the sin-sick—his grace will make us immune against that. Through the resounding music of the worship that he so well deserves and that may not be denied him, and the noise of all its worthy varied activities, the church never fails to hear those words of her Lord: "I came not to call the righteous, but sinners."

V. Fasting. Vss. 18-22

In the original Mosaic legislation fasting is enjoined only for the Day of Atonement (Lev. 16:29, 31; 23:27, 29; where "afflict your souls," is literally, "abstain," or "abstain and fast"). After the Exile it had come to play a prominent part in the Jewish religion. It was thought to have some magical value in winning the favor of God. It would represent a class of observances ordained not of God but of men, "traditions of men."

Jesus does not deprecate fasting as an expression of sorrow and humiliation—if sincerely carried out—and as a useful moral and hygienic discipline. Occasionally it's good for a person; but don't make it a specifically religious act. Jesus' stricture would evidently apply to fasting as practised by many, not all, Roman Catholics.

Jesus' meaning is, Why should my disciples fast? at any rate, now? Fasting is an expression of sorrow, and humiliation; whereas they are, or should be, glad in my presence; and the day of humiliation is past, for the Kingdom has arrived.

"His principle seems to be that religious exercises must correspond in form to the requirements of the hour. Especially are they worthless if they do not express genuine feeling. The spirit of the old day had its fitting forms; but these forms won't fit the spirit of the new day" (A. Bruce Curry, Jr.). Jesus' gospel was so essentially different that it could not be tied up to religious forms as useless and meaningless as fasting.

"Bridegroom" (vs. 20). In Hosea 2 the relation of God to Israel is spoken of as a betrothal. Jesus transfers this figure to the relation between himself and his disciples (cf. John 3:29; Matt. 25:1-11). Notice, "shall be taken away"—prophetic of his violent death.

Verse 21. Torrey has: "No one sews a patch of undressed cloth into an old garment; otherwise the firm piece draws away from it, the new from the old." Verse 22 is rendered by Mrs. Montgomery: "No one ever pours new wine into old wine-skins, else the wine would burst the skins, and both wine and skins would be lost."

Jesus did not want his gospel to be tied up to such old forms as fasting—as it was being practised—and the tithing of mint and anise and cummin. It was too big and too vital to be set in the mold of post-exilic Judaism. A new system needs a new expression. It must create its own forms and practices. God is the same yesterday, today and forever, but he and his truth find the men of various ages variously.

Practical Questions for Class Discussion

¶ What features of the social order of his day did Jesus challenge in his Temptation?

¶ Suggest some marks of a "Christian social order."

¶ Why could Jesus not avoid opposing many of the social conditions of his time, in carrying out his campaign for the spiritual deliverance, salvation, of men?

¶ Would you say that Jesus was a revolutionist? A reformer? An iconoclast? Make a parable out of the incident of his overturning the tables of the money-changers in the Temple.

¶ To what extent, and under what conditions, may Christians follow Jesus' example in associating with sinful, disreputable people?

¶ If you had been an orthodox Jew there at Capernaum, would you have accepted an invitation to Levi's supper?

Notes and Comments

Levi was not a publican but just a tax-collector, revenue-collector. The publicans were big men at Rome who contracted with the government for the collection of the taxes of a province, and then "farmed out," or sublet, the collection. Our English New Testament gets "publicans" from the Latin Vulgate, which incorrectly employed the word for the Greek "tax-collector." The R. V. corrects the mistake only in the margin.

Jesus certainly never disclaimed his Jewish nationality. We are inclined to think that he always regarded himself as a member of the Jewish church, at least

until near the close of his earthly life. There was too much truth and too much of God in the older system entirely to discard it. His was to be a new religion, founded upon and developed out of the old. But the old was a religion of law, commandments, regulations, penalties, while his was a religion of the spirit, of unselfish love, of heart-deep righteous character.

"Apparently conservative Jews soon felt the spiritual freedom and force in the teachings of Jesus. He seemed to them to be attacking the sacred Law, the foundation of morality and religion. Jesus mentions the charge but denies it. His purpose was not destructive but constructive. He demanded not less righteousness, but more. The lines of right living needed to be prolonged. The traditional standards were no longer adequate."—*Walter Rauschenbusch.*

"This generation, or at the most the next, will have to decide between materialistic, atheistic Communism and the kingdom of God on earth." "The hour for testing how Christian we are has now come."—*E. Stanley Jones.*

Teachers' Helps

In the Men's Class

Charles C. Stillman, Columbus, Ohio

CHALLENGING THE SOCIAL ORDER

Yesterday I attended a meeting of the Ohio Baptist Pastors' Conference. The Rev. A. M. Dixon of Troy, Ohio, said in the service of worship: "There are only two kinds of people who can feel comfortable in the world today, those who see half-way down their noses, and those who unreservedly and completely accept the Lord Jesus." The inference is easy. The drifter may experience the bliss of ignorance—a negative but ephemeral happiness based on unconcern. The man with sturdy faith has eternal principles that suffice for motivation and a road-map.

In the morning newspaper today I read Walter Lippman's article. He presents a terrifying picture, the accuracy of which we are forced to admit, sad as it is:

"As compared with what we ourselves were like twenty-five years ago, we are already to a considerable degree barbarized. We have learned to accept, to treat as more or less normal and not to be too indignant about, cruelty on a massive scale and with it deception, inhumanity and dishonor. We have made great progress in learning to be insensitive; we are unlearning with amazing rapidity those civilized notions of decent dealing which not so long ago we thought were distinctive. Not only have we ceased to defend the ideals we profess; we have begun to find it more convenient not to believe in them too much."

In the same meeting to which I referred a moment ago, Dr. Joseph Taylor, missionary in China 1903-1937, made an impassioned plea for missions. This was his argument, as I got it:

"We accept the universe. Accepting the universe, we accept God. This world has significance because of God. The attitude of God is shown to us by the attitude of Jesus. That attitude is plainly directed toward unremitting interpretation of the gospel to all peoples. Our duty therefore is clear and unmistakable."

Messrs. Dixon, Lippman and Taylor set the stage for reconstruction. Action is indicated. What kind of action? It is easy enough to challenge the social order. With half of this country nominally Christian, maybe we ought to be better than we are.

Shall we here and now resort to an essay setting forth our own political philosophy? There are good and bad things in any system of government. Republics, communism, constitutional monarchies, fascism, socialism, mandates, colonial rule—what are all these? Italy has a king. Poor fellow! Where is he? How does he spend his time? He may turn around if Mussolini has no objection. At the moment, Mussolini is Italy and Hitler is Germany. When Savonarola proclaimed, "Jesus Christ, King of the World," Florence applauded; but when he changed the legend to read, "Jesus Christ, King of Florence," the populace was unwilling to accept the implications of personal allegiance and compliance with a rigid standard of political behavior. Oliver Cromwell as Lord Protector of the Commonwealth became the most powerful man in England. He was ruthless in attacking what he thought was evil, even to the point of destroying valuable furniture, hangings, and other art effects found in some nineteen royal palaces. All government is a person or persons.

The more good people we have the better our government should be? Not necessarily, because virtue and efficiency frequently live apart. Baptists believe in separation of church and state, but they are convinced that the religion of Baptists ought to find concrete expression at the ballot-box and in positions of governmental trust. As members of political parties, we act as if we believed that our religion is something detached from our politics.

The significant point about the lesson Scripture for today is that Jesus mingled with the irreligious, and yet kept himself clean. After he summoned Levi, who accepted the invitation to join the Jesus party, he went to Levi's house. Among Levi's friends were many Roman tax-collectors. Those fellows were not he in high esteem around the town. Jes made of the party an occasion to se home a few truths. If we win the ta collectors, the sheriffs, the governors, t judges, the mayors, the aldermen, t policemen, the congressmen and the se ators, and so forth, and if we suppo them in the righteous performance their duties, then we shall have a go social order—at least it will be clean a honest. But even then it may not efficient. Social progress is so excruci ingly slow that the Christian, hoping f good government and a salutary soci order, must think in terms of long yea

Brooks Atkinson, of the *New Yo Times,* seems not to agree with M Lippman in appraisal of the moral ou look of the day:

"The present is as spiritually-mind . . . as any period in modern times, a one reason why it looks so troubled because standards of moral judgment a becoming high. . . The animating i pulses of modern thought are hig minded. Even the forces of ruthless o pression pay lip-service to the theme social justice. The ideal of communis is superb, although its practise is blood The demagogues of Italy and Germa also talk in the exalted strain of upli And the popular conception of intern tional morality is high. . . The mo standards of internationalism have be steadily improving. . . But if the legio of darkness destroy civilization, it w not be because the world is witho vision. In spite of the practical dif culties that lie in the way of decisi action, the modern ideals of social a private conduct are high-minded."

At any rate, we *must* have hig minded ideals of social and private co duct. That is basic in a social ord We shall always face the problem making our idealism regnant in gover ment and in other forms of social actio It is, however, our duty and our oppo tunity to peg away at the job.

Before My Class of Women

Cora F. Sherwood, Salem, Massachuset

CRUSADING FOR A CHRISTIAN SOCIETY

Mark gives us four lessons, or i stances, of the rising tide of opposit to Jesus. The first one was last Sunda when the leaders were offended at h claim to have power to forgive si The second one is today, when he to a tax-collector into his group and pu licly associated with him in feasting Matthew's house. The third was t objection that Christ and his followe did not observe the Jewish fast-day li the Pharisees and John the Bapti The fourth was the charge of sabba violation.

We hear much in these days of chan ing the social order. By that we me doing things in a different way than th have been done. The fear of being di ferent is deeply ingrained in most peop

att translated 1 Corinthians 3:3, you not behaving like ordinary " Here Paul is asserting that tians should not behave just like body else. We feel that we must our hair and our clothes in the of the day. Of late there has been ost regrettable conformity among h people to do as others do in ements and other indulgences. At ung people's conference in London uestion was asked, " Why are young e of the present day so aloof from hurch? " One answer was that the g people see nothing distinctive Christians as such. They were ike other people. Christians do not to have any great passion or moral stness or specially high ideals. They ust like other people.

us had to face the challenge, " Why you and your disciples do as we Jesus' answer cut sharply across ccepted ideas of his time. Notice he does not say that it is wrong for Pharisees to fast. Other people's ms may be all right for them, but im and his disciples they choose to fferent. Jesus says in effect: " You ot have to conform even to religious ms if those customs cut you off contact with those who need you. Christianity is a living thing and not patchwork on old forms."

his book, *The Sin of Being Ordi-* Dr. Frank B. Fagerburg—in the chapter, which gives the book its —asserts that: " Every Christian ld be different from the common around him. Not spiritually aristo-c, or snobbish, or proud, or vain, nherently different. It is here where stianity meets its great obstacle, be- men do not want to be different. want to be alike; like a row of tin ers, or ten peas in a pod." Doctor rburg raises the question, What d happen if the fifty million church-bers in the United States should be- really live like Jesus; live *extra-* ary lives, with honest, clean thought talk, and kind, considerate, unselfish uct?

is question of the intermingling of stians and non-Christians is always a blesome one for young Christians. lly a safe test is to ask the question, at is the purpose of such associ- ? " If the answer is, " Because I something to give them which will them," it would seem to be follow- n Jesus' footsteps.

sus' attitude toward criticism is in- ting. To speak humanly, it must tried his soul to have to face the criticisms his enemies and even his ds and relatives offered so freely. es Gordon Gilkey, in *Solving Life's ryday Problems,* says that the spirit efiant courage has almost vanished the Christianity of our time, and he es Dean Inge, of London, as saying Christians are " a group of little, less people, with everybody wanting a good time." Doctor Gilkey asserts that it would be a hard task recruiting martyrs in the modern church. We are too afraid of what the neighbors say when we try to show that we have convictions and standards of conduct. How modern Christians have fallen short of the example of Jesus, who went ahead with his convictions regardless of what " they " said! Doctor Gilkey suggests that Christians in these modern days should take a stand for decency of thought, speech and action. He includes high school and college youth in this high call, declaring that the time has come when we Christians ought to take a stand for the church and the cause it represents.

The new generation is not giving the church the loyalty the old did. Great numbers of young people drift out of the church and make no pretense of giving even a fraction of the old interest and devotion. Those who let themselves be invited away from the church, or who permit their children to be lured away from the church, are sorry successors of the Christians of former generations. We are poor cross-bearers.

Can the members of our class be more daring? Do we dare follow Christ in refusing to conform; in putting rules above people, and in making our religion something that means something to ourselves and others?

The Lesson Illustrated

Susanna G. Fisher

Matthew's Conversion

He said unto him, " Follow me " (Mark 2:14).

The miracle about Matthew's conversion was what he was converted into. When Jesus called him, he was sitting at the receipt of custom. He arose and became one of the Twelve, and the author of the Gospel that bears his name. Dr. Alexander White says: "When Matthew rose up and left all, and followed our Lord, the only thing he took with him out of the old occupation was his pen and ink." (R. Newton Powell.)

Called of God

And he arose and followed him (Mark 2:14).

Egerton Young had just been married. He had a comfortable home, a prosperous church, and everything giving promise of a brilliant career. While he was enjoying these blessings a letter came one morning which said: " Get thee out of thy church and thy home, and go to a land which I will show thee, and tell the Indians in the far North of my love and my grace." It was an invitation from a missionary society to take charge of a mission in a very bleak corner of the world. His brave wife said, " Egerton, this thing is of God: we must obey the divine call." And Egerton obeyed God. And no one has been more honored for his missionary devotion. God blessed him, and made him a blessing to the Indians of North America.—*Tarbell's Teachers' Guide.*

A Native's Experience

I came not to call the righteous, but sinners to repentance (Mark 2:17).

A native convert in the South Sea Islands gave this testimony: " I listened to the missionary when he spoke of sin; and he and I were like two canoes going side by side. Then he spoke of salvation, and I dropped behind—mast broken and sail blown away—while he sped on. The sea drove me on a barren coast, where I lay helpless for a time. I arose in blackness and darkness, and felt my way like one groping along the wall. Then I seemed to touch a door. I pushed for my life; it flew open, and I beheld my Saviour."—*Doctor Burrell.*

For You and for Me

They that are whole have no need of the physician (Mark 2:17).

Aye, a call is now sounding for you and for me,
Not only from nations far over the sea,
But it comes from the lands that lie at our feet;
It comes from the needy we pass in the street;
It comes from the homes of want and of woe;
It comes to our ears wherever we go.

—*Unknown.*

His Call

Follow me (Mark 2:14).

God never gives us a call without its being a privilege, and he never gives us the privilege to come up higher without stretching out his hand to lift us up. Come up higher and higher into the realities and glories of the resurrection life, knowing that " your life is hid with Christ in God." Shake yourself loose of every incumbrance, turn your back on every defilement, give yourself over like clay to the hands of the Potter, that he may stamp upon you the fulness of his own glory.—*W. H. M. Hay Aitken.*

The Policeman's Problem

And he taught them (Mark 2:13).

A policeman in Birmingham, becoming a Christian, was so greatly troubled by the sights and sounds of sin among which he worked, that for a long time he and his wife prayed: " Give me some other work."

Still no answer came, and no other work was opened for him. At last he said to his wife:

" I think we have been making a mistake. We have been praying that I may be taken out of the force. I begin to think that he has put me there to work for him. Now I am going to pray that he will help me serve him where I am."

LESSON 7. FEBRUARY 13

USING THE SABBATH FOR THE WHOLE MAN

Mark 2: 23 to 3: 6

Prepared by MITCHELL BRONK, D. D.

Devotional Reading for the Opening Service: Psalm 122

KEY VERSE: And he said unto them, The sabbath was made for man.—Mark 2: 27

2: 23 And it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn.

24 And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful?

25 And he said unto them, Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him?

26 How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him?

27 And he said unto them, The sabbath was made for man, and not man for the sabbath:

28 Therefore the Son of man is Lord also of the sabbath.

3: 1 And he entered again into the synagogue; and there was a man there which had a withered hand.

2 And they watched him, whether he would heal him on the sabbath day, that they might accuse him.

3 And he saith unto the man which had the withered hand, Stand forth.

4 And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace.

5 And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other.

6 And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.

A Bible Message for Every Day

Monday. The Sabbath for Man. Mark 2: 23-28. There is, indeed, always a higher law; and for the Christian it is embodied in the mind, example, and will of Christ.

Tuesday. The Sabbath for Service. Mark 3: 1-6. Jesus went to church ("as his custom was," Luke 4: 16), but the worship—and the day—didn't prevent him from seeing need, and relieving it.

Wednesday. The Sanctity of the Sabbath. Exod. 31: 12-18. With this sanctity there are associated a release from the strain of the every-day life and a relief from its noise that most of us need and appreciate.

Thursday. The Sabbath and the Nation. Jer. 17: 24-27. "The Lord's Day" we call it. Then on that day there must be observances and conduct that signally honor him. It is one of the conditions of his presence with a people.

Friday. Sabbath Occupations. Acts 16: 10-18. Can we worship God, honor God, with good deeds? Jesus says, Yes. In Whittier's words: "Each smile a hymn, each kindly deed a prayer."

Saturday. Sabbath Sophistries. Luke 13: 10-17. Proper observance of the Lord's Day must be motivated by an honest and sincere devotion to the Lord Jesus—for it is easier to make excuses for its non-observance than almost any other kind of excuses.

Sunday. The Sabbath for Worship. Ps. 122: 1-9. Worship breaks through the partition that separates man from God; in its stillness we hear his voice, in its song and prayer we talk to him.

At the Threshold of the Lesson

The word Sabbath in Hebrew comes from a verb meaning "to desist," "to break off" (and not, as is sometimes stated, from *shebha,* "seven"). It is then, primarily, a day of rest, a breaking-off of the daily labors and a breaking away from the week-day concerns of life; for the refreshment and recuperation of body and mind. In this sense it is pre-Mosaic and has its counterparts in all civilizations and religions.

The day we observe is not the Sabbath of the Old Testament, but a combination of that Sabbath and the Lord's Day of the first Christians. The beginning church, being made up mostly of Jews, naturally continued to observe the Sabbath, but rather loosely, because of their freedom from the law—in Christ. At the same time it became the custom for them to meet for devotions on the first day of the week (Acts 20: 7), the day of the Lord's resurrection and of the outpouring of the Spirit, two supremely important events for Christianity.

The term "the Lord's Day" is found in Revelation 1: 10, but only here in the New Testament. The first day of the week gradually prevailed over the seventh, but took over into itself all that was best in the Jewish Sabbath. English-speaking and other Teutonic peoples cling to the name Sunday notwithstanding its heathen associations. The Romance languages favor "Lord's Day." As early as A. D. 150 Justin Martyr refers to the Christians as worshiping on "a day called Sunday." Of course the name of the day is largely a matt of preference, but when Sabbath is us it would seem appropriate for Christia to prefix the word Christian: *Christi Sabbath.*

The Lesson Before Us

I. Jesus and the Sabbath

In this section of Mark's Gosp (the Scripture printed) **we have clear, unmistakable setting forth Jesus' view of Sabbath observanc** It is concisely stated in 2: 27. The Jew especially the Pharisees, had so stretch the fourth commandment that it ridic lously covered for them all life on th day. As an extreme illustration: The wouldn't eat an egg that had been la on the Sabbath. They had thirty-s *scholia,* or by-laws, for the fourth co mandment.

The divine meaning of this day i man's good. To that end was it i stituted by God. Rest for the bod ("upon it thou shalt not work"); pea for the mind (quietness, a Puritan Sa bath); and its hallowing (with wo ship).

The individual or the state spoilin it in any of these respects is makin of none effect the work of God (c Jer. 17: 27). But, adds Jesus, I as Go have a right to interpret proper Sabba observance; and if the law about i observance has qualifications, to defi them. This he does by his two rejoi ders to the Pharisees.

II. The Sabbath and the Daily Bread. Mark 2: 23-27 (Matt. 12: 1-8; Luke 6: 1-5)

Matthew notes that they were hu gry as they followed the path alon the fields of ripened grain. Many of who have lived in the country know ho palatable are the tender kernels wheat, and how easy it is to thresh the between the palms. But far-fetched it was work, and the spying, captio Pharisees are shocked. Jesus know how useless it is to argue with them, he recalls the incident of David—wh was faultless in their estimation—a the shewbread (1 Sam. 21: 1ff.).

Here was a simple human need, a the reasonableness of Jesus' teaching d clares, Certainly it is no violation of t holy law in regard to the Sabbath minister to such a need upon the day.

We must be charitable with peopl and respect, yes, honor, their principl and scruples, but the Jew who will n light a fire in the stove on his Sabba and the Christian housemother who se her table Saturday evening with a co

ay dinner—we have known such—it seems to us, disregarding Jesus' ing.

THE SABBATH AND HUMAN DISTRESS. Mark 3:1-6 (Matt. 12: 1-15; Luke 6:6-11)

they could make Jesus out a vio- of the law it would help to stem tide of his popularity. Plucking eating a few kernels of wheat was a r offense; they were watching for thing more serious. Matthew tells the suggestion of the healing came the Pharisees, as a test, or snare 10, "and they asked him, saying, lawful," etc.).

ne rabbis held that if it was a case fe and death, medical aid might dministered on the Sabbath, but that y other case it was a direct infringe- of the Sabbath law. How such a must have outraged Jesus' feelings! do not wonder at his anger, and his), Is it, or isn't it? He proffers the ble of the sheep in the pit. "Where- it *is* lawful to do good on the sab- days" (Matt. 12:11, 12).

we wonder and ask, Why were Pharisees not moved by Jesus' oning? we are only raising the mon, age-long question, Why are so y people impervious to reason? And he appeal of suffering and need? will they permit the letter of laws, may be good and just and perfect, dull their reason and harden their ts?

Jesus claimed not to be breaking true spirit of the day, but break- with their unwittingly false interpre- ns of its purpose and meaning. s would seem to say that one cannot ntrue to a religious custom or in- tion so long as he uses it simply directly for meeting human needs." *urry.*

V. THE CHRISTIAN AND THE LAW

ne caution is always in order that er here nor elsewhere in his teach- does Jesus in the slightest condone or fy antinomianism, exemption from on religious grounds. The law of includes much human legislation. the Sabbath regulations of the risees would not come under this

vilized states have usually recog- d that in a few extreme cases any should be bent, or even set aside. not at the whim of the citizen. 's word is always *ad rem:* A law good law only when lawfully (le- nately) used. And it certainly is a se of any law to put it between a ring man and his healing, or a sin- man and his salvation.

Practical Questions for Class Discussion

ne Christian's attitude toward Juda- ism is always a perplexing matter. How binding upon us are the injunctions of the Old Testament?

¶ We must not let our own pleasure and inclinations interpret Jesus' teachings. His word, "The Sabbath was made for man," may be grossly misused. In loosening and broadening the Sabbath commandment to make it more humane—if you give a man an inch, he's likely to take an ell!

¶ When fellow Christians argue that if they attend church Sunday morning and evening it is all right for them to play golf, or go to a ball game Sunday afternoon, how do you answer them?

¶ The writer was brought up with very strict, Puritanic, ideas of Sabbath observance. Meals in our home were prepared, so far as possible, on Saturday. Story-books that did not have a strongly religious tone were taboo as Sunday reading. Studying week-day school lessons on Sunday wasn't allowed. If your experience was similar, what is your reaction to it now, as a grown-up?

Notes and Comments

"Man needs real rest. Growing specialization makes it more imperative than ever before that workmen—all of us—should have at least one day of real rest out of the seven. Now that the five-day week is being widely adopted, workmen may take Saturday for recreation and devote Sunday to real rest." —*John Wesley Elliott.*

"It is the divinely appointed break in the grind of life. The Sabbath is meant to change our routine, to break into, and give us a new angle of vision upon, our lives. We do not get it by doing nothing. We get it by resting, and by bringing other lines of activity into play."—*Cleland B. McAfee.*

There is always the example of God himself, set before us in the creation narrative. If one day in seven of rest was well—not to say necessary—for the Creator, it is surely a good thing for the creature.

The Christian church has been sensible in blending the Sabbath of the Old Testament with its Lord's Day. To haggle about the day of the week upon which it falls is to indulge in that overpreciseness which Jesus condemned in the Pharisees. The Sabbath is Sunday and Sunday is the Sabbath; it is simply a matter of where you begin to count.

Seven of Christ's miracles of helpfulness and healing were wrought on the Sabbath Day. Both by the words and the example of our Lord Jesus we are taught that the true keeping of the Sabbath is by *being good* and in *doing good.* This is the law of the Christian life for every day, but it is pre-eminently so for the Sabbath; and we honor the Lord of the Sabbath.

Teachers' Helps

In the Men's Class

Charles C. Stillman, Columbus, Ohio

CONSERVING THE SABBATH FOR MAN

This is not the place to consider (and even if it were, I am not competent to do it) the organic and historical relationship between the Jewish sabbath and the Christian Lord's Day. Some scholars "identify the Lord's Day with the sabbath, regarding it as the same institution, with a Christian reference added." Others revolt from the feeling of rigidity characterizing the old Mosaic sabbath, and "feel constrained to justify themselves by a denial of any relation whatever between the two days." As concerns Jesus' conduct in the two incidents narrated in our lesson Scripture, the Jewish sabbath is of course the question under discussion.

The great principle laid down here is that the Sabbath was established for the benefit of man. We often use the word "institutionalized" in an adverse sense. Why? Because institutions tend to become formalized, cold, routinized, unresponsive to original purpose and contemporary need. Becoming such, they are a threat to good rather than an urge to virtue. Jesus found the Sabbath institutionalized.

Jesus wanted the Sabbath to be a means of social and spiritual life; it appeared to be a matter of law. Jesus wanted it to be expansive; it seemed to be rigid. Jesus thought that it should be contributory to peace, joy and happiness; it had become a day full of the fear of violation of cumbersome rules and regulations. It held in; it should reach out. Instead of being expressive, it was repressive.

As a day of restriction, a Sabbath was found in Babylon, in Egypt, and in Rome. In this sense it was not new in Israel. I find good authority for stating that the philanthropic motive had its origin in Israel. Not only was the Sabbath intended to give rest to oneself (humanitarian), but it was designed to enable others to find rest and peace (philanthropic).

It seems very unreasonable to us that the Pharisees would find serious fault with Jesus and his disciples because they picked a couple of handfuls of ripening wheat on the Sabbath, to take the edge off their hunger, and because Jesus performed a miracle of mercy on that day. Apparently it seemed unreasonable and

out of place to Jesus. He had his answer for their criticisms.

We should take stock of our own methods of observance of important events. Look at the Fourth of July—noise, accidents, revelry, with too little thought about the meaning of the occasion. Look again—this time at Armistice Day. Repeat the comment about the Fourth of July, for it is applicable. How do we observe Christmas? And Thanksgiving? Traditions and habits grow up in connection with anniversaries, and many of them are not noticeably high-minded.

So the Jews observed the Sabbath in the light of a host of regulatory provisions that sapped the spirit of the day. For just one example: it was wrong to tie a knot on the Sabbath, except by an indicated method; in general, a simple knot such as could be tied with one hand or one that was intended to be temporary was permissible. It was all form and no life. Jesus didn't like it.

This is substantially what he said: "If you are familiar with Jewish history, you know that law has been broken to save life. Life is superior to law. As for the Sabbath, it is designed to minister to man. Man is of more account than the day *per se*. As for curing the man's hand, am I to infer that you would rather let this man suffer than set aside a few artificial restrictions designed to meet an entirely different set of circumstances?" Here follows a not unusual illustration of human nature in action. These people could not get around Jesus' logic and common sense—so they decided to kill him.

If you can not win an argument by logic, introduce a joke and make your hearers laugh. If you do not like your political opponent, knife him. Such are gangster methods. Remove opposition by any method. Reach your objective regardless of law. A prominent citizen was visiting a state penitentiary:

"How do you happen to be here?" he said to a prisoner.

"I asked a man for money."

"They can't put you in the penitentiary for that."

"I had a gun in one hand."

In some circles the idea prevails that laws are what we want the other fellow to observe for *our* benefit. Thus did certain of the Pharisees tithe—but they robbed widows and children.

The Sabbath is not law, but spirit. How you handle it is between you and and your conscience. The Sabbath is intended for our spiritual good. Individual liberty in interpretation of its requirements and needs demands careful consideration.

Walter Rauschenbusch said: "He (Jesus) asserted that the ethics of Judaism, based on the Decalogue and its interpretation by the Jewish theologians, was not good enough. It was good as far as it went, and he had no destructive criticism of it, but it needed to be 'fulfilled' and to have its lines prolonged."

Before My Class of Women

Cora F. Sherwood, Salem, Massachusetts

Using the Sabbath for the Whole Man

In our day there is no need of effort to liberalize the Sabbath. It was different when Jesus was here on earth. Then people were really suffering from the harassing, petty regulations that the scribes had accumulated governing this day, which was intended to help people live better. However, let us not be too hard on those old Jews. Christians have some charges to be laid to their account.

Among Christians the Sabbath gradually lost its hold, and in its place the first day of the week was observed. This day was at first observed as the special worship day of believers, but not so much as a rest-day. It was rather a day of gathering together to remember the Lord's resurrection. It was a weekly Easter, and was observed in that joyous spirit.

To us sabbath and Lord's Day (Sunday) are more or less considered together, but for the early church the two days were very separate things. The persecuted early Christians could not possibly have this day as a day of rest. In fact it was not until the Emperor Constantine put an end to these persecutions (A. D. 321) that there was any Sunday law. Then people who lived in cities were ordered to rest and have closed shops. Those, however, who lived in the country could cultivate their fields, if the weather was good and they desired, "because it often happens that another day is not so suitable for planting." Customs of observing Sunday varied greatly in different places, but gradually there grew up the idea of refraining from work. There was, however, always a different emphasis in the Christian Sunday and the Jewish sabbath. The Jews emphasized rest; the worship was incidental. The Christians emphasized the worship, and rest was associated with it.

It was not until the sixth century that the church began to turn to the Old Testament law of the sabbath. The church of the Middle Ages needed the added authority. Once begun, this Old Testament emphasis grew in strictness. In fact, there was worked out a sabbatarianism that was even more strict than the Talmud. Perhaps some of us women will be interested to know that a Spanish bishop of the fourteenth century gave out, among other minute regulations, "Meat may be dressed upon the Lord's Day or other holy days, but to wash dishes on the Lord's Day is unlawful." In England at the same period all sports were regarded as desecration of the day. Heavy Sunday dinners were taboo.

Unfortunately, as the church increased its insistence on the observance of holy days and sabbath days, the desecration of these days also increased. Sundays and saints' days became favorite days for fairs and markets. Accompanying the was drunkenness and immorality. T Protestant reformers abolished such pra tices, and declared that the first day the week should be observed not becau it had been commanded, but because m needed a day of rest and an opportuni for worship. On the Continent of Euro this idea has been largely carried o Protestantism there has had little sa batarian influence. In England and Sc land, however, the reformers we farther and the Sunday laws becan very strict. From these stricter la came the Puritan Sabbath, which w brought to America by the early settle The last fifty years have seen a revo against the Puritan Sabbath.

The question now is, What next? O of the increasing "week-ends" and co mercialized sports can there come a d that will really mean something? Befo we cast aside the task as hopeless let remember that ours is not the on generation when the Lord's Day has be desecrated. It has been reclaimed f higher purposes. Christ's followe should have faith to believe it can done again. Perhaps if we Christia try to carry out the Master's ideas may be more successful next time.

Jesus asserted that the day was ma for man; given to him to use. Hen man is a steward of this day. It is e trusted to him to use to make him better man. Once we get this idea firm fixed in our minds we shall have le trouble to answer the question, "Wh shall I do on Sunday?" Then we sha know that it is the Lord's Day a should be kept as such. It will not be day for lying abed or lounging idly.

The New Testament does not spe of the Lord's Day as a rest-day, but one of activity, Christian activity; special day of doing something for t King. If a man or woman has to wo hard at secular tasks during the wee Sunday is the big chance to do somethi for the Lord. Certainly the least o can do is to attend worship.

Let us in penitence face the fact th Sunday is being desecrated by Christi people. Those who do not recognize t Lord certainly cannot be expected to o serve his day. Only religious people c really desecrate the Lord's Day. Wh kind of an example are we setting of good use of Sunday? Think it over.

The Lesson Illustrated

Susanna G. Fisher

God's Dyke

The sabbath was made for man (Ma 2:27).

The Dutch call the Sabbath "Go Dyke." They know what their sea wa have done for their nation in rolling ba the encroaching ocean, hungry to sw low up their low-lying land. Almo countless instances could be given in pe sonal experience, testifying how t

rampart, the Sabbath, has stood dyke between men and the things gry to swallow them up." When ea walls of Christian religion be- disintegrated by labor or amuse- not in the spirit of Christ, the soul are sure to be underminded.— *in, Women's National Sabbath Al-*

VICARIOUS SUFFERING

ng grieved for the hardness of their (Mark 3:5).

Bronson Alcott's school it was a hat all offenses should be punished der that the authority of the school be kept inviolate. The punish- of offenses, he decreed, should be by himself. He intended to put every offending scholar under the power of this thought, "I made my friend and teacher suffer." Mr. Alcott says: "One day I called before me a pupil, eight or ten years of age, who had violated an important regulation of the school. I put the ruler into the hand of the offending pupil and extended my hand. I bade him strike. The instant the boy saw my extended hand I saw a struggle begin in his face. A light sprang up in his countenance. A new set of shuttles seemed to be weaving a new nature within him. I kept my hand extended. The school was in tears. The boy struck once, and he himself burst into tears. I constantly watched his face, and he seemed in a bath of fire which was giving him a new nature. He had a different mood toward the school and toward the violated law. He seemed transformed by the idea that I should take his punishment."—*Biblical Encyclopedia.*

A GIFT FROM CHRISTIANITY

The sabbath was made for man (Mark 2:27).

The Christian Sabbath, the weekly rest-day for the toiler, is a gift from Christianity, and the maintenance of the Sabbath depends on the strength of Christian influence. For the working man himself to misuse it or allow it to be attacked in his name would be like a man's sawing off the branch on which he is sitting. —*The Expositor.*

LESSON 8. FEBRUARY 20

COMRADESHIP IN CHRISTIAN SERVICE

Mark 3: 7-19, 31-35

[This lesson written by HILLYER H. STRATON, Th. D., Muncie, Indiana]

Devotional Reading for the Opening Service: Isaiah 55: 1-11

KEY VERSE: "For whosoever will do the will of God, the same is my brother."—Mark 3: 35

But Jesus withdrew himself with his ples to the sea: and a great multi- from Galilee followed him, and Judæa,

And from Jerusalem, and from Idu- and from beyond Jordan; and they t Tyre and Sidon, a great multitude, they had heard what great things id, came unto him.

And he spake to his disciples, that a ship should wait on him because e multitude, lest they should throng

For he had healed many; insomuch they pressed upon him for to touch as many as had plagues.

And unclean spirits, when they saw fell down before him, and cried, g, Thou art the Son of God.

And he straitly charged them that should not make him known.

And he goeth up into a mountain, calleth unto him whom he would: they came unto him.

And he ordained twelve, that they ld be with him, and that he might them forth to preach,

And to have power to heal sick- es, and to cast out devils:

16 And Simon he surnamed Peter;

17 And James the son of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder:

18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphæus, and Thaddæus, and Simon the Canaanite,

19 And Judas Iscariot, which also betrayed him: and they went into an house.

31 There came then his brethren and his mother, and, standing without, sent unto him, calling him.

32 And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee.

33 And he answered them, saying, Who is my mother, or my brethren?

34 And he looked round about on them which sat about him, and said, Behold my mother and my brethren!

35 For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

Bible Message for Every Day

onday. Jesus Chooses the Twelve. k 3:7-19. He quietly assumed that message would be universal in its al and world-wide in its spread. Yet never find him writing a single line e preserved. He depended upon his ples for the spread of his message. iously they arose to this responsi- y. Never has a message been broad- as has the story of Jesus.

uesday. The Apostles Choose Helpers. Acts 6:1-6. Jesus needed helpers in his work, the apostles needed a Helper. The Grecian widows felt slighted. The matter was amicably settled. Jesus was wise in his choice of apostles, the apostles in their choice of deacons. God's children must show intelligence in selecting leaders.

Wednesday. God Chooses Paul. Acts 9:10-19. When God wanted a man to establish ethical monotheism as the religion to the Hebrews he chose Moses, an educated man. When God wanted a man to carry to the pagan world the message of Jesus, he chose Paul, an educated man. Just as a good big man is always better than a good little man, so a consecrated man with an education is always more efficient in God's service than an uneducated consecrated man.

Thursday. Paul's Helpers. Acts 18: 1-11. One of the most beautiful relations in the New Testament is that between Paul and his fellow workers: Timothy, Titus, Barnabas, Silas, John Mark and a host of others. Paul delights to give them full credit for the work they accomplished. Dr. George Truett, of the First Baptist Church of Dallas, Texas, says that he has a great church because he has great laymen.

Friday. God's Family. Mark 3: 31-35. As on Sunday the Christian flag flies above the Stars and Stripes, so no loyalty however beautiful, just and right, must ever be above loyalty to Jesus Christ.

Saturday. God's Fellow Workers. 1 Cor. 3:1-9. If God's children go on a sit-down strike, God's work stops. His vineyard only brings forth good fruit as it is cultivated by his children.

Sunday. Divine Companionship. Isa. 55:6-13. Isaiah 55 is one of the greatest chapters in the entire Bible. It should be read almost as often as First Corinthians 13.

At the Threshold of the Lesson

The Sabbath Controversy. Proper emphasis is essential to religion. The scribes and Pharisees did not object to the healings that Jesus effected, but they did object to his healing on the Sabbath. They placed observance of the fourth commandment far above the weightier matters of the law. Jesus is one with

the great prophets of Israel in placing his emphasis upon righteousness, justice, truth and mercy. His willingness to do good on the Sabbath put him in open conflict with the official religious leaders of his day. "Jesus looked about with anger, being grieved for the hardness of their hearts." Surely if ever anger was justified it was here, and yet it was an anger tempered with grief that men could be so perverse.

The resolve to do away with Jesus. Here early in the ministry of Jesus we find the Pharisees unanimous in their desire to kill Jesus. They were only puzzled as to the best manner of accomplishing their evil purpose. Unfortunately this perversion of religious men seeking to destroy one who went about doing good has not been confined alone to the day of Jesus. Many times since he lived, deeds have been done in his name that have made him weep anew at the sin and hardness of the hearts of men.

The withdrawal of Jesus. No one could ever accuse Jesus of running from an issue. However, on a number of occasions he did withdraw himself from a precarious position because "mine hour is not yet come." When Jesus knew that the time was ripe to accomplish his great work of redemption "he set his face stedfastly to go to Jerusalem." God's servants must be politic as well as brave—wise as serpents.

The Lesson Before Us

I. The Press of the Multitude

On getting a crowd. Jesus never had any difficulty in getting a crowd. His message was of such directness and simplicity, his deeds were of such frank helpfulness that the multitudes came from all about. The crowd in Galilee attracted a crowd from Judæa. From as far south as Idumea to as far north as Tyre and Sidon the people flocked to hear Jesus. Remember that this was in a country and in a time when travel was largely by foot. Many walked four or five days to hear this new Galilean prophet.

Why they came. It has always been interesting to observe methods used to get a crowd. The patent medicine man puts on a show. The Fuller Brush man gives away a sample. The politician, and sometimes the preacher, gets a crowd by denouncing. There are a few choice souls, however, who get a crowd because of the genuineness of their character, the quality of their deeds, and the reality of that which they have to say. Jesus was in the latter group. Many among the multitudes came because they wanted bodily healing. Others came out of curiosity, they wanted to see this healer at work. A few came because Jesus spoke truths for which their souls hungered.

On keeping a crowd. It is easy enough to get a crowd, almost any charlatan can do that. Keeping the crowd is altogether a different matter. The crowd stayed with Jesus as long as he healed them and fed them and as long as they felt he might become the political messiah of their dreams. When he refused to accept the offered crown "many of his disciples went back, and walked no more with him."

The crowd even "walked out" on Jesus. When Jesus taught that he had come to bring the bread of life and not loaves and fishes the crowd left. Every Christian teacher and preacher who is faithfully proclaiming the truth and finds that the crowd is no longer interested should take courage, for it happened likewise to their Lord.

Demons recognize Jesus. In some instances minds that are deranged can see certain forms of truth clearer than those of so-called sound mind. Jesus refused to accept the testimony of demons (vs. 12). His witnesses are John the Baptist and His own holy and gracious works (John 5:32-37).

II. The Choice of the Twelve

From the multitude to the select. Jesus knew the psychology of the crowd as well as the psychology of the individual, "he knew what was in man." The crowd today can shout, "Hosanna to the son of David," and tomorrow it will be yelling, "Crucify him." Jesus knew that he would have to depend upon a small and select group to spread his message. There is a great deal of wisdom in the old legend of the angelic questioner who asked Jesus what plan he had adopted for the spread of his message. Jesus replied, "My disciples will tell them." The angel then asked, "But suppose they fail?" The answer of Jesus was, "Then I have no other plan."

Twelve apostles chosen. Twelve was a number of completeness. As there were twelve tribes in the old covenant so there would be twelve apostles in the new covenant. The church of Christ is the true Israel. As the old Israel had its twelve founders so the new Israel would have its twelve. "Apostle" literally means "one who is sent" hence "an ambassador." Their task was "to be with him and to preach" (vs. 14). The healing of sickness and casting out of devils was to witness to the genuineness of their mission and to their approval by God.

The Twelve. The first group of four are **Peter, James, John, and Andrew.** John is the disciple whom Jesus loved, "Peter is the disciple who loved Jesus," as David Smith well says. Andrew is the man who brought his brother Simon Peter to Jesus. James, like his brother John, was a "son of thunder."

The second group is Philip, Bartholomew, Matthew, and Thomas. Philip was the one who held that wonderful conversation with Jesus recorded in John 14:8-12. The name Bartholomew tells us the man's parentage, B Talmai, son of Talmai. It is genera believed that this is Nathaniel (not the similarity with Talmai) of wh Jesus said, "Behold an Israelite inde in whom there is no guile." These fi six apostles were likewise disciples John the Baptist. Matthew is the auth of our First Gospel. Formerly a ta collector his business training probal made him familiar with shorthand wh enabled him to take notes during t discourses of Jesus. Thomas was doubter who was finally convinced of t resurrection by placing his finger in t wounded hands and feet of Jesus.

The third group is James the son Alphæus, Thaddæus, Simon the C naanite, Judas Iscariot. We kn little of the first three, but because th do not appear prominently in the N Testament does not mean that they w not effective apostles. Judas Iscar was the betrayer of Jesus.

Chosen after a night of pray Luke tells us (6:12) that Jesus "c tinued all night in prayer" before made his choice of the twelve apost Selections for those who are to se in official capacity in the work of t church should never be chosen witho much prayer. Prayer should even ha a larger place than that of a nominati committee!

III. The Family of Our Lord

His mother and brethren. Mark 3 gives us the names of the brothers Jesus. They were James, Joses, Ju and Simon. Sisters are likewise m tioned though not named. The Rom Catholic contention that they were c dren of Joseph by a former marriage without foundation.

Why did they come to take Jesu This event took place on what is kno as the busy day. All the previous ni Jesus had spent in prayer and now t is a day that is filled with activi Jesus was so wrapped up in his miss and message that his mother and other members of his family felt t he did not take sufficient time to and sleep, and would consequently w himself out.

As a young virgin mother, holdi the infant Jesus in her arms, Mary h "pondered these things in her hea The years had taken their toll of spirit, dimming the glory of that w drous time. Mary and the other c dren in the Nazareth household sha the current idea that the Messiah to be a political deliverer. It was until after the resurrection that t fully appreciated the spiritual sig cance of the kingdom.

In Acts 1:14 we find the mother Jesus and his brothers in the up room, waiting with the apostles the fulfilment of Jesus' promise. T they understood. One brother, Jam became a leader in the Jerusalem chu (Acts 15:13 and Gal. 1:9).

unity with Christ apart from ual harmony with God. The re- that really matter are spiritual. es more than physical parentage ke a true father. Martin Luther s shuddered when he prayed "Our r which art in heaven" because his ather was such a cruel man. Jesus e establishing the great truth that hildren of God are those who illing to do the will of God and the brethren of Christ are those re ready to walk in His way.

ractical Questions for Class Discussion

a preacher justified in using sensa- onal methods for getting a crowd?

you feel that crowds gained in this anner are helpful to a church?

uld the church try to compete with ne theater in having special attrac- ions, say, on a Sunday night?

at is the principal attraction of the hurch?

l preaching of the "old gospel" lways attract and hold a crowd? Did it in the days of Jesus? Where n the Gospels does Jesus refer to his?

ould our concern be with the quan- ity, or the quality, of the crowd? Did Jesus set us any precedent in his connection when he chose the Twelve?

there any reason to minimize the work of the lesser-known apostles ecause we do not hear more of hem?

you get any satisfaction out of the —mystical—realization that you can ecome a brother of Christ?

ho are God's chosen people? Are hey Jews? Americans? English- nen? Germans?

Notes and Comments

ne healing ministry of Jesus. It been said that miracles were Jesus' od of philanthropy. Jesus "healed all" because he had compassion on . His miracles were prompted by ompassion but they were used as a ess to his divine mission as well as ive home messages that would never orgotten. When John the Baptist from prison and asked, "Art thou Christ, or look we for another?" s replied, "The blind receive their , the lame walk, the lepers are nsed, the deaf hear, the dead are d up and the poor have the gospel ched unto them." After Jesus fed five thousand with five loaves and fishes and then taught, "I am the d of life," they could never forget.

Why was Judas chosen? David th says, "Judas was not chosen be- e he would turn traitor, but because ad in him at the outset the possi- bility of higher things. And this is the tragedy of his career, that he yielded to the baser impulses of his nature and suffered them to usurp dominion over him. Cupidity was his damning quality. In common with the rest of the apostles he entertained the prevailing conception of the Messianic Kingdom; and, recognizing Jesus as the Messiah, he joined His cause in the expectation of attaining to worldly greatness and reward when his Master was seated upon the throne of Israel. As time went on, his hope grew dim; and, when during the Passion-week he perceived the inevitable issue, he resolved to abandon what he deemed a falling cause and, in a spirit at once of revenge and of despair, carry with him what poor spoil he might, securing some small recompense for the sacrifices which he had made. If he could not have a place beside the Messiah's throne, at least he would have the thirty pieces of silver."

Jesus and his mother. Every Sunday school teacher and Bible student ought to own a copy of the book just quoted from, David Smith's *The Days of His Flesh,* probably the finest all-around life of Christ ever written. Commenting on this passage Smith says, "Mary's feeling was probably solicitude for his safety. She had heard of his quarrel with the rulers and, dreading the issue, would gladly have had him conveyed away from the scene of strife to peaceful Nazareth." Jesus' attitude toward his family is a difficult matter—but should be an interesting one—to discuss.

Teachers' Helps

In the Men's Class

Charles C. Stillman, Columbus, Ohio

CHOOSING COMPANIONS IN SERVICE

In 1854 all Chicago policemen wore copper shields. That is where the name "copper," or "cop," originated. The copper badge was a mark of authority and responsibility. All who wore them were supposed to be whole-heartedly committed to the promotion and enforcement of law and order on an organized basis. A uniformed police force in any city involves men who supposedly are of one heart and mind in the important function of government to which they have sworn allegiance.

We like to "artificialize" ourselves by fraternity badges, college colors, passwords to lodges, club memberships, and so forth. Paraphernalia and principles are not inconsistent, but sometimes a man gets a great deal of the former and no startling amount of the latter. During the World War I had responsibility for directing the relief measures for families of men in service in five states. It was urged by some that the Red Cross Chapter workers in all the counties in those states be uniformed so that they would be immediately recognized as "messengers of help" whenever they visited soldiers' or sailors' homes. The right (so I think) idea prevailed that service and sympathy founded on personality and experience were primary factors. Uniforms were rejected.

Outward, visible badges or uniforms often serve useful purposes. As we all know, they serve their real purpose when they indicate inner allegiance and devotion to the cause typified by the linen, gold lace, mace, sword, khaki or whatever the sign may be. Should we be better Christians if the Baptists had a Baptist uniform, the Methodists a Methodist uniform, and so forth? Of course not. Vital companionship is a matter of the soul.

A man is known by the company he sloughs off. The cynic says, "Honesty is the best policy, but it doesn't get you anywhere." "Never do today what you can put off till tomorrow" is the philosophy of failure. To render good service we need good associates. To be genuinely successful we must court honesty and industry.

A man is likely to have four groups of people with whom he makes contacts: immediate family, intimate friends, acquaintances more or less congenial, and his business associates. In the church he becomes attached to this or that worthy project. In his civic affairs he lends time and energy to community affairs. He works often with people he dislikes as well as with people he likes. But always there will be the inner circle of friends with whom he engages from time to time in some significant bit or bits of service. Naturally, the kind of service he engages in and the kind of men who give and receive his confidences reveal the kind of man he is.

Jesus met tax-collectors and irreligious people socially. The record indicates that he took advantage of all opportunities to perform his mission. In our complex life today it is extremely difficult to rise above our social environment and be "different" to the point of non-conformity. Dean Stradley, of the College of Arts and Sciences of Ohio State University, told me last Sunday of a young man "thumbing" a ride who was picked up by him. The dean put this question to the fellow, who obviously was intelligent, "What do you consider the chief problem confronting the young men of today?" His answer, given after a few moments of consideration: "What to do after supper." Not a bad answer. Social contacts are the test of character. So are business contacts. The civic, phi-

lanthropic and religious projects in which you engage, and the kind of people with whom you serve, constitute your mirror. Take a peek at it now and then!

In a recent issue of *Time* magazine, there is a most interesting letter from a reader. I quote part of it:

"Shall I tell you the truth? I have had no time, these last few years, to read any periodicals except the *New York Times,* daily, and *Time,* weekly; you see how vital *time* is to me. I passed by *Life*—perhaps life, too—in my hurry. I have stopped reading *Fortune* because it is too interesting, and lures me away from my work into fields that are none of my business."

Life and time are all we have as raw material for our contributions to the world's welfare. Our tastes, habits, occupations, and hobbies are revealing. See the last sentence of paragraph five above, and the next to the last sentence of paragraph six: unless I am mistaken, the gist of the lesson is there.

Before My Class of Women

Cora F. Sherwood, Salem, Massachusetts

COMRADESHIP IN CHRISTIAN SERVICE

Saved to serve. Mark says that Jesus chose the Twelve "that they might be with him, and that he might send them forth." Two unspeakably precious privileges: a chance to be companions of the Lord and to work for him. It is a very appealing human touch that the Lord Jesus Christ, who could have all the saints and angels of heaven for his companions if he chose, really wanted human beings to be with him. And it surely dignifies our every-day life to realize that he who could (as he said himself) summon twelve legions of angels to protect him, chose instead to go about the country, among those whom he knew were his enemies, guarded only by a few rather ordinary men. However, it was not alone as personal friends that these Twelve were selected; he had work for them to do. They did not have to wait long to begin.

Saved to serve in China. We shudder to think what is the condition of South China today, but when the letter was sent, to be used for the *Book of Remembrance* for the year 1937, this was the joyous report:

"Over eight hundred baptisms have been reported throughout the South China mission field for the year! One hundred more than any other year in the history of the mission. Evangelistic bands are traveling over much of the field, and many people are becoming Christians. Groups of volunteer church members are doing local visiting. The hospitals are doing much follow-up work by letters to former patients, and by visits from hospital evangelists or preachers of near-by churches. Women's missionary societies are springing up all over the district. The women do much evangelistic work themselves, and with the money they subscribe have engaged six evangelistic women workers to labor in the cities and villages. As church members are coming more and more to realize the value and privilege of doing volunteer work, in teaching, preaching and visiting, they are asking for and receiving more training in preparation for this. Training classes are being carried on in churches, and retreats are being held in centers. Surely in this section, with its more than seven million people, where now there is less than one Christian in a thousand, this new life will spread."

Isn't that worthy to be printed side by side with an account of the apostolic mission? Or is it one of the "greater works"?

Supermen? Were these Twelve unusual men? Not at first, and some of them never. Probably they would average about the same as an equal number of men chosen from an average Baptist church. Some developed into leaders, and some are not heard from again after being listed. Probably they had about the usual amount of pride, ambition, fear and rivalry that would be found in a similar group today. Granted all that. Yet Jesus chose them knowing all those facts and many more about them. So he chooses men and women and children today. He used the Twelve in spite of their human natures and limitations, and he is ready to use today those who are willing to respond to his call and be sent out by him.

Jesus shows the way. Before very long Jesus would be telling those who thought they wanted to follow him that they could not be his disciples unless they were willing to leave houses and land and brothers and sisters for his name's sake. The Nazareth family had little sympathy for the program of this one of its former members. They had really cast him out of the intimate circle of their friendly interest. They did not trust or believe in him. They thought his mind was affected. As kindly as possible the Lord announced his acceptance of the principle he would soon demand of those who wished to follow him. Pointing to those who had accepted positions in his inner circle, he said, "These who intend to make it the rule of their lives to do the will of God are members of my family!" This account of Jesus' own experience must be a great source of comfort to the many, particularly on foreign-mission fields, who have to give up their family ties to accept the Christian way of life. They do give up something, and usually it is something very precious to them; but they are received into the infinitely greater and more loving family of God. Does it not give a new dignity to the Christian life, and the life of a Christian?

It is a woman, Adelaide Procter, who, invoking the Present, bids us women to

"Cast our lives before her,
Bids us save the great Today."

The Lesson Illustrated

Susanna G. Fisher

USING COMMON THINGS

And he spake to his disciples that small ship should wait on him becau of the multitude (Mark 3:9).

A boat for a pulpit? Who would ha thought it? How glad Peter must ha been! Probably he never forgot it. T old boat never seemed quite the sa again. But that's a way Jesus has—usi our common things in his uncomm task of helping and winning me patched-up fishing-nets, a carpente bench, the curb of an old well, wate jugs. He'll use our kitchen and sh store and office, to help men today if may.—*S. D. Gordon.*

READY FOR SERVICE

Whosoever shall do the will of Go the same is my brother, and my siste and mother (Mark 3:35).

A poor old woman in China, who h been converted, but who seemed unwilli to be baptized, was asked why she he tated. "Why," she replied, with tea running down her cheeks, "you kn Jesus said to his disciples 'Go ye in all the world and preach the gosp to every creature.' Now, I am an o woman, nearly seventy years of age, a almost blind. I can tell my husba about Jesus Christ, and I can tell n son, and his wife when he has one; am willing to speak to my neighbors, a perhaps I can go to one or two villag but I can never go to all the wor Now, do you think he will let me c myself a disciple, if I can do no bett than that?" When she heard that t Lord asked only the best from each his followers, and does not require fro anyone more than he can do, she sa gladly, "Oh, then I am ready to be ba tized whenever you think best." If the disciples of the Lord were as co scientious in their reading of his wor there would be no lack of missionaries. *Selected.*

"GO YE"

And he ordained twelve (Mark 3:1

To paraphrase the message, it was " tell the good tidings and to fight the s the suffering and the selfishness of t world." The men who were called to this were not men who could with a degree of proficiency tell the story well-delivered periods or well-round sentences. Some of them may have h halting tongues. They may have spok in the vernacular of the wharves, so of them. They may have jarred t finely cultivated sensibilities of many their hearers, but their work was to t The great thing was what they were tell. It was something that could r above the limitations of speech, thou heard in speech; that passed the horiz of personality, though proclaimed persons.—*S. B. D. Beldin.*

LESSON 9. FEBRUARY 27

PUTTING PEOPLE BEFORE PROFIT

Mark 5: 1-17. (Parallels in Matt. 8: 28-34; Luke 8: 26-39)

Prepared by MITCHELL BRONK, D. D.

Devotional Reading for the Opening Service: Psalm 8

VERSE: How much then is a man of more value than a sheep!—Matt. 12: 12

And they came over unto the other of the sea, into the country of the renes.

And when he was come out of the immediately there met him out of mbs a man with an unclean spirit,

Who had his dwelling among the s; and no man could bind him, no, vith chains:

Because that he had been often d with fetters and chains, and the s had been plucked asunder by him, he fetters broken in pieces: neither any man tame him.

And always, night and day, he was e mountains, and in the tombs, cry- and cutting himself with stones.

But when he saw Jesus afar off, he nd worshipped him,

And cried with a loud voice, and What have I to do with thee, Jesus, Son of the most high God? I ad- thee by God, that thou torment me

For he said unto him, Come out of man, thou unclean spirit.

And he asked him, What is thy e? And he answered, saying, My e is Legion: for we are many.

10 And he besought him much that he would not send them away out of the country.

11 Now there was there nigh unto the mountains a great herd of swine feeding.

12 And all the devils besought him, saying, Send us into the swine, that we may enter into them.

13 And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea.

14 And they that fed the swine fled, and told it in the city, and in the country. And they went out to see what it was that was done.

15 And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid.

16 And they that saw it told them how it befell to him that was possessed with the devil, and also concerning the swine.

17 And they began to pray him to depart out of their coasts.

Bible Message for Every Day

onday. One Man Worth Saving. k 5: 1-17. They crossed the lake 1), and then back again (vs. 21), this is all that happened. But it was gh; a lot; a man saved! We think ıe parable of the Lost Sheep.

ıesday. A Woman's Worth Sav- John 8: 1-11. That is, if she's the of woman this Samaritan was— ing to tell her neighbors, "Come, " The healed demoniac, also, was kind of man ("began to publish," k 5: 20).

Vednesday. God's Estimate of Man's th. John 3: 14-17. That "who- er" (vs. 16), even in the Gos- story, takes in some pretty doubtful acters. If Christ had been given for righteous, it would have been won- ul; but for "whosoever"—amazing e!

hursday. Paul Champions Woman- l. Acts 16: 16-23. The "new ıan" of modern society is the woman Christ could see: possessed of un- ected gifts and capacities—but like- of unsuspected evil tendencies that ld make her all the more need a iour.

riday. Jesus Champions Childhood. t. 18: 1-6. Shall we say that the e defenseless a person or class is, stronger the appeal to Jesus? Is not calling upon his church today to surround child life with every possible defense and advantage?

Saturday. Christ Died for Sinners. Rom. 5: 1-11. May we not designate any form of sinfulness as demon-possession? But here is the Deliverer; the One who died to be able to do it!

Sunday. A Little Lower than God. Ps. 8: 1-9. The natural world gave the Psalmist this lofty conception of God. What if he could have seen the wonderfulness of God in Christ Jesus!

At the Threshold of the Lesson

Jesus had selected twelve men to assist him in his ministry, and to continue it after he had gone away. In the next section of Mark (6: 7ff.) we find him sending them forth to their task. Before he does that, however, he must strengthen their faith in him. This is accomplished through five miracles, one of which is the subject of our lesson. The particular occasion of each of these miracles was, notice, human need appealing to Jesus' sympathy.

The specific value of these wonder deeds to us is that they encourage also our confidence in Christ. The disciples saw that the man who had such authority over the forces of nature, over disease—even such obscure and baffling diseases as the mental—could assuredly be trusted as leader and as a great divine source of spiritual power. That same Jesus, the Christ Saviour of you and me, may be depended upon to come to our aid when we are buffeted or broken. In short, we are ever to see this Wonder-Worker standing by our side, ready to perform for us and our loved ones the same miracles of deliverance that he wrought there.

The Lesson Before Us

I. The Place

The spot where they landed, on the east shore of the lake, has been identified. It is now known as *Kersa* (Gersa). Near-by is a steep declivity corresponding to that mentioned in the narrative. The spelling Gerasenes is to be preferred to "Gadarenes" (Goodspeed has "in the region of Gerasa," Torrey, "to the district of the Gadarenes").

The people were heathen, not Jews, hence their large herds of swine. The demons possessing the man recognize the godliness of Jesus and in fear of him do him obeisance ("the devils also believe, and tremble"). No one understands so well as the devil—or the sinful man—the incompatability of perfect purity with sin ("What have I to do with thee?" Or Jesus', "Get thee behind me, Satan!")

II. The Possessed

The Jews of antiquity used natural caves or excavated ones for burial of the dead. These tombs were often the lodging-places of wild and wandering tribes and the resort of bandits, robbers and outcasts—sane or insane.

The result of the touch of the gospel of Christ upon men's hearts is strikingly illustrated in the difference of the treatment of the mentally diseased then and now. In the world of B. C. maniacs were outcasts. The fact that they were compelled to find shelter in such places as tombs and to live on refuse food made them all the more repulsive. The old world knew nothing of tender care for such unfortunates or of institutions for their guarding and treatment.

Jesus seeks to clear the man's muddled brain by his question in verse 9; but the pitiable creature has no other consciousness than that he is beholden of the Evil One to such an extent that he feels himself full of devils; a multiple sinful personality, we might call it.

The Latin word legion, signifying a Roman regiment of several thousand men, would be a common synonym for multitude. Figuratively, evil usually dwells in men not in a single but in several forms or manifestations (cf. Mary Magdalene's seven demons, in Luke 8: 2).

III. The Exorcism

"No man could bind him" is the important item of this incident. But Jesus did. He does things that men can't. He had just mastered the lake storm; here, as easily, he masters a severe brain-storm. "Clothed and in his right mind" (vs. 15b)—the touch of Jesus always leaves muddled men like that.

As mental derangements are an especially baffling class of diseases, so the spiritual disorders they may be taken to represent seem well-nigh hopeless. The damning habit, the ungovernable temper, the soul-corroding weakness, the ruining passion—are pronounced incurable until they are subjected to the saving power of Christ. The devil is stronger than man, and it takes a Christ to cast him out of men.

IV. The Swine and They that Fed Them

However unfairly, the pig has become a universal symbol of bodily and moral filthiness (cf. our words "swinish," "piggish," "hogwash") and it is significant that the demons here suggest such animals as their proper habitation (Lev. 11:7,8; Isa. 65:4; 2 Peter 2:22). Dirt and the devil are as closely associated as cleanliness and godliness.

The conduct of the man's countrymen has often been used as an example of the selfish, materialistic spirit that is more concerned for property losses than for the saving of men. After they learned of the wonderful, merciful deed that Jesus had wrought, did they not want him to make a long stay in their midst? Alas! like so many other people, in every age, their word is rather, "Begone!" (vs. 17).

The forces of unrighteousness, that profit from the ruin of the souls of men and women and boys and girls, and the selfish individuals and interests that care more for their own advantage than for the welfare of their fellows, are always anxious to be rid of this Jesus and his representatives.

V. "Stay Where You Are—and Tell!"

One can readily sympathize with the man's desire to join himself to the wonderful Teacher who had so richly blessed him. And he will have wanted to get away from the hateful associations of his madness. Jesus, however, often has work for us to do in places where we would rather not be. The man shows a fine spirit—gratitude and obedience. Maybe Jesus tarried for a while to instruct him in the message of the Kingdom; but in any case it was his own marvelous experience of Jesus that was to make him a powerful witness and missionary for his Deliverer and Lord; of the great things that Lord had done for him, and His great compassion.

Practical Questions for Class Discussion

¶ What are some of the things that give us confidence in a person, say, in a doctor, lawyer, minister, or employer?

¶ Suggest some of the wonder-deeds that Christ is performing in the world today.

¶ In the fight for the repeal of the Eighteenth Amendment much was said of the profit and advantage that government and business would regain from the sale of liquor. Why did not Christian people more strongly resent this unrighteous appeal?

¶ Isn't it perfectly proper to speak of beastly drunkenness as demon-possession? Or the rage that belongs to uncontrolled passion?

¶ Explain why cleanliness is next to godliness—and illustrate.

¶ Can you cite instances where evil interests have tried to drive out Christian influences?

Notes and Comments

"The man in the tombs was a terror to the neighborhood, wounded, naked, stripped, ostracised, alienated, lonely, suffering, sad, possessed by the devil. And this is but a sample case of what the devil would do with every man if he had his way."—*Gipsy Smith.*

"God may be calling you now, a like the people of Gadara, you may asking him to depart. It will take a little effort, and he will go away fr you. Pleasure, and gayety, and busine and making money—there are ten th sand ways of bidding him depart. do you desire to lose him?"—*Ja de Koven.*

"The message of Jesus is still wanted by all those who would ma profit from the weaknesses of m There are still those who think of th own material prosperity and are not c cerned about the means by which gains are made, or the results of th gains in the lives of their fellow m If a man dares to introduce the gos of Jesus into a social situation and u that human values be placed above p sonal profits, he will be met with sha criticism, will be told to 'keep religi out of business and politics.' He w receive from many the same treatm that Jesus received from the Gadarene —*John Wesley Elliott.*

"Jesus, as his little vessel left inhospitable shore, might still ho that the day might not be far dist when

"'E'en the witless Gadarene,
Preferring Christ to swine, would f
That life is sweetest when 'tis clean.
—*Farar—Coventry Patmore.*

Teachers' Helps

In the Men's Class

Charles C. Stillman, Columbus, Ohio

Measuring a Man's Worth

Try this superficial self-examination. Perfect score, 1,000.

Item	*Theoretical Value*	*My Own Rating*
Strict honesty	100	
Clean speech	100	
Church attendance and support	100	
Fidelity to home duties	100	
Spending habits (use of money)	100	
Wholesome amusements	100	
Eat-and-drink habits	100	
Good companionship	100	
Use of good literature	100	
Emotional behavior	100	

Apart from the miraculous power of Jesus as demonstrated in the incident reported in our Scripture for today, we have the case of two thousand pigs versus one demented man. In the language of the Key Verse: "Is a man of more value than a sheep?"

There is no question about the value of man, woman or child when our own flesh and blood are involved. When my dearly beloved friend, Dr. W. Edward Raffety, acting president of Redlands University, California, was killed in an automobile accident, a few weeks ago, the horrible significance of highway fatalities was brought home to me in acute mem suffering. I am stirred by anyone's t timely death, but I am shocked and i measurably grieved by the departure this noble character, my best frie among men. Life is sacred, and o hearts need to be attuned to the eter value of any one individual.

The morning paper carries an acco of a young man being transported fr Chicago to Florida in an iron lu Does the father of that youth resent t enormous expenditure of money involv in such a journey? No indeed. He happy that he has the funds to provi for the happiness of his dear son. Wh the sanctity of life is borne home to o minds and hearts in all its rich s nificance war will be outlawed, accide will grow fewer, the measure of a ma worth will be taken in terms of valu taught by Jesus the Master of men.

There lingers in my mind the thou of an address I heard many years a in Grand Rapids, Mich. It was deliver by a Baptist clergyman speaking bef the opening meeting of a large assem of Community Chest solicitors about undertake the task of raising the co munity budget. "What is a m worth?" was his subject. He resol man as matter into his chemical e ments and assigned market value

vely and collectively thereto. Then nt on in most convincing and per- e eloquence to point to the *real* of a man in soul terms. It was a erful sermon, and it inspired those is for their great task with an en- sm that carried them through to a ssful conclusion.

at do you think about yourself? A self-study may do us good. The sfactory schedule at the beginning is comment may lead you to devise ch better one. Try it out.

e worth of a man is shown best, of e, under stress and strain. The ex- demands of business and govern- are such that charity needs to be ised toward those who, by force rcumstances, are involved heavily in. As an abstract proposition, we gree that people should be put be- profit. In the concrete, we all are g to practise it; but by the method tionalization in seemingly necessary vior we justify conduct that search- nalysis (when we yield to it) re- to be questionable. As a Christian idual, a man is set to do right. As ctioning individual in the meshes of ty, business, government, club life, so forth, a man is in a quandary. decisive factors in conduct will be n's conception of his own worth and appreciation of the worth of his w man.

e Toledo *News-Bee* recently carried ollowing United Press dispatch:

The Chinese offensive here was to the twenty-sixth anniversary of the eak of the revolution which led to establishment of the republic. The versary was Sunday. But it was be- d that Generalissimo Chiang Kai- , converted to Christianity by his rican-educated wife, might order the k delayed until Monday."

e can neither praise nor blame in a tion of that kind. War, with all its ible concomitants, in terms of human ring, would seem to rise above con- ations cited in the dispatch. General ng Kai-Shek certainly prefers peace the comfort and welfare of his peo-

What to do about the attack by her nation must be and always will letermined by maintaining circum- ces. Despite all the actual and po- al warfare of today, there is ground comfort in noticing a growing con- on that the welfare of humanity must above even important economic con- ations, if thereby the heinous effects galized murder may be assuaged.

Before My Class of Women

a F. Sherwood, Salem, Massachusetts

Putting People Before Profit

recent novel by a popular woman er treats the delicate question of two rced families under the title *You t Have Everything.* In getting the she thought she loved more than her first husband the heroine of this story found that there were many other things she had to give up, and she finally came to the conclusion that in this life "You can't have everything."

This is often true. When we try "to hang on to" everything we discover it just cannot be done. The Gadarenes couldn't have everything. They couldn't have property and the Prophet. In this case they lost both.

Today men are making that same choice. They are measuring the worth of a man by the property yardstick. A few years ago a scientist told us just how much the human body was worth—less than a dollar, at prices of chemicals then. Nowadays on every hand we are finding that men and women, especially those in the middle-age-and-older groups, do not seem to be considered worth even that much.

When Jesus lived on earth, according to Gibbon, about one-half of the people were slaves. Slaves were so cheap at the time Jerusalem was captured by Titus that ninety-seven thousand men were each sold for less than thirty pieces of silver.

Jesus taught that God loves and cares for people. That meant that sooner or later slavery must go. And it did. But now again people, especially if they are over forty years of age, have become cheap. Are we not again in need of asking what Jesus considers the measure of the worth of a man?

An anonymous writer, a college professor, in *The New Republic,* contrasts sharply the experience of his brother, who had become discouraged by his unsuccessful search for employment and blew his brains out in a cheap hotel-room in Texas, with the death at almost exactly the same time of a multimillionaire who lived near the professor. The brother had worked hard and his knowledge was or should have been of genuine value in industry and commerce. The business crisis caused a slackening of orders and he was laid off, dropped from the pay-roll, cast forth like a worn-out beast of burden. The rich neighbor inherited his wealth and never created values by his own labor. He lived in pleasantness all his life. This anonymous professor continues with the instance of an old gray horse that roamed a large vacant lot near his home. For years he was a racer, and had made much money for his owner. Now he was being kindly treated because of his past value. The writer says that he believes that if that old racer was cast forth to find its own food and shelter the neighbors would mob the owner. A human being in a lonely grave in Texas! An old horse gently cared for in his old age! What is the measure of a man's worth?

The hope of the world in its minorities. In a sermon preached some six years ago Dr. Harry Emerson Fosdick said that the creative ideas destined to remake society have always been the possession of the minority. Jesus was interested in quality rather than quantity. This one healed man seemed more important to him than the crowds from ten cities who would have none of him. He bade the man witness for his Master in his own home. We have no record of the results of that man's service, but we know that leaven works in meal, and feel sure something came of it. As for the crowds, when they dismissed Jesus they buried themselves.

New Christians sometimes shame us by the serious way they practise their religion. We are told that when Generalissimo Chiang Kai-Shek took control of China one of the first things he did was to abolish the great gambling business. In doing this he destroyed some thirty million dollars of government revenue annually. But this great Christian leader decided it had to go because gambling is entirely out of line with the "New Life Movement" he is presenting to China. Arthur C. Rinden, of Foochow, writes: "I understand that the largest gambling establishment, valued at half a million dollars, is now to be made into a free public school." Christian Chinese measure a man above love of money. Do we Americans?

The Lesson Illustrated

Susanna G. Fisher

A Man's Worth

When he saw Jesus (Mark 5:6).

"When the Chinese statesman, Li Hung Chang, visited the United States some years ago, he had a habit of asking people with Oriental blandness, 'How much are you worth?' A chemist estimates that if all the chemicals in a human body could be sold, then a man weighing one hundred and fifty pounds is worth about eight dollars. That is, the iron, sugar, lime, phosphorus, magnesia, etc., contained in a human body would be worth this amount. Well, it is a good thing to know that some people are worth eight dollars. But we are not measured by the physical. A man's real value is his worth to society, and this is determined by his relationship to God. Jesus came to teach humanity the infinite worth of the human soul, central fact of all his teaching."—*Archer Wallace.*

All-Seeing

And they began to pray to him to depart out of their coasts (5:17).

Certain Indians of South America said to the missionaries: "You say the God of the Christians knows everything, that nothing is hid from him; that he is everywhere and sees all that is done? But we do not wish to have a God so sharp-sighted; we choose to live with freedom, without having a perpetual observer over our heads." Certainly a present Jesus makes life very uncomfortable for one who is not willing to "quit his meanness."—*Selected.*

A Suggested Order of Service

Prepared by NATHAN PIERCE, JR.

OPENING MUSIC. Piano, organ, or orchestra. The pieces should be spirited enough to quiet the confusion, but sufficiently sober to put those present in a worshipful mood.

PRAYER, preferably by the superintendent, followed by the Lord's Prayer (in unison).

HYMN. Suggested: "Who Is On the Lord's Side?"; "Come, My Soul, Thou Must Be Waking!"; "Praise, My Soul, the King of Heaven!"

RESPONSIVE READING.

Superintendent. Praise ye the Lord! Both young men and maidens; old men and children:

School. Let them praise the name of the Lord; for his name alone is excellent; his glory is above the earth and heaven.

Superintendent. Honor and majesty are before him: strength and beauty are in his sanctuary.

School. Let thy work appear unto thy servants, and thy glory unto their children.

Superintendent. And let the beauty of the Lord our God be upon us;

School. And establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

Superintendent. That our sons may be as plants grown up in their youth;

School. That our daughters may be as cornerstones, polished after the similitude of a palace:

Superintendent. Thus saith the Lord, I am returned unto Zion, and will dwell in the midst of Jerusalem;

School. And Jerusalem shall be called, A city of truth; and the mountain of the Lord of Hosts, The holy mountain.

Superintendent. And the streets of the city shall be full of boys and girls playing in the streets thereof.

School. I write unto you, little children, because ye have known the Father.

Superintendent. I write unto you, young men, because ye have overcome the wicked one.

School. I write unto you, fathers, because ye have known him that is from the beginning.

All. The world passeth away, and the lust thereof: but he that doeth the will of God abideth forever.

HYMN. Suggested: "Still, Still with Thee"; "Dare to Be Brave, Dare to Be True"; "Encamped Along the Hills of Light."

SCRIPTURE READING. Suggested: John 15:1-14; Philippians 4:4-13; Hebrews 6:1-11.

SPECIAL EXERCISES, such as birthday offering, missionary, evangelistic, or temperance talk.

HYMN. Suggested: "Jesus, Keep Me Near the Cross"; "My Hope Is Built On Nothing Less"; "I Would Be True"; "'Tis So Sweet to Trust in Jesus."

PRAYER (by one of the teachers, or the pastor).

CLASS PERIOD.

CLOSING WORSHIP.

MUSIC, for reassembling of classes (dignified, but not too quiet).

SUPERINTENDENT'S FIVE MINUTES, for brief, stimulating reports, announcements, and, at least on some Sundays, an invitation to make the decision for Christ.

SECRETARY AND TREASURER'S REPORT.

HYMN. Suggested: "Sowing the Seed in the Early Morning Gray"; "O Jesus, I Have Promised"; "One More Day's Work for Jesus."

BENEDICTION. Mizpah, or Numbers 6:24-26 (in unison).

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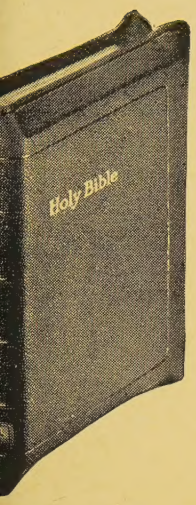

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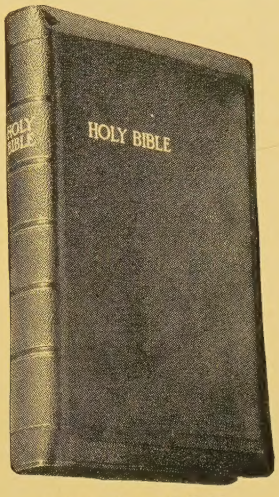

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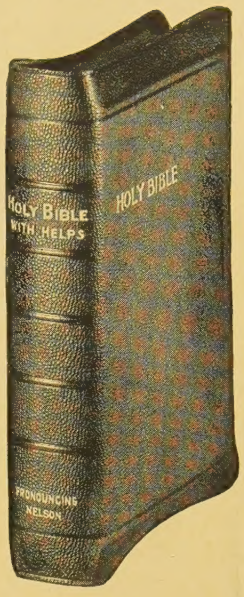

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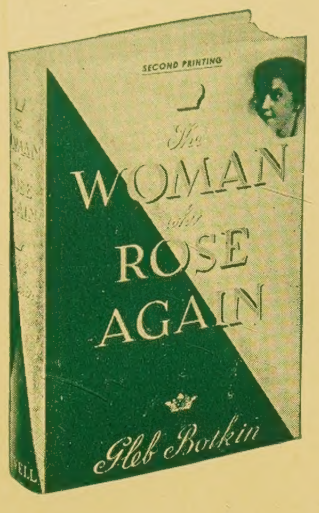

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